THE

CHRISTIAN OBSERVER.

N°. 5.] MAY, 1802. [N°. 5. Vol. I.

RELIGIOUS COMMUNICATIONS.

THE LIFE OF SIMON PETER, THE APOSTLE.

(*Continued from p.* 212.)

Honoured as St. Peter had been while his Lord was on earth, he became after his ascension a still more distinguished character: and when the time was fully come for opening the Gospel dispensation, and the Apostles were baptized with the Holy Ghost, St. Peter was the first who exercised the ministry intrusted to him by Christ. It would be superfluous to pass any encomiums on the close reasoning and energetic eloquence with which he pressed on the consciences of his auditors, that Jesus, whom they had *crucified, was Lord and Christ.* The success which attended his discourse sufficiently proves its power and excellence: three thousand souls were converted to the Faith; a circumstance which could not fail to encourage the Apostles to prosecute, with unwearied diligence, the great work they had so happily begun.

In contemplating the wonders of this memorable day, we are led to observe, that the mighty rushing wind and fiery tongues were only transient symbols. Other miraculous gifts of the Spirit, having accomplished the purposes for which they were bestowed, have long disappeared; nor are they likely to revive, at least until God bare his arm to bring his Church out of the wilderness. Those, however, which constitute the very life of our Religion remain. The enlightening, sanctifying, and consolatory influences of the Spirit then shed abundantly on the Apostles, are still promised to every Believer; and how much are these to be preferred to miraculous gifts! Let any one read the account of St. Paul's perils, labours, and sufferings; and he will perceive, that even miraculous gifts were inadequate to such a warfare. They overcome not the world. They reconcile not the soul to want, contempt, pain, and death. Those supernatural weapons must have blasted the hands of the Apostles, had they not been under the guidance of Divine Wisdom; had they not been armed with *power from on high;* and had not the effect of the spirit's effusion been a courage, zeal, patience, disinterestedness, deadness to the world, and devotedness to God, far greater than human nature was able to exert. From this era we read of no contests among them for pre-eminence; we remark no confident rashness, no intemperate zeal, no dastardly fear. Firm, tranquil, united, they exhibit their heavenly conversation with meekness of wisdom. They are the patterns of the doctrine they teach. For wealth they entertain the most perfect indifference: they seek no honour from man: they preach not themselves; and they ever speak and act, not as lords over God's heritage, but as helpers of their faith. For them, life has no allurements—the grave, no terror—death no sting: They are crucified to the world and the world to them: Their affections and conversation are in heaven. Here we lose sight of the fishermen of Galilee, and recognise the accomplished Apostles, whose character, no less than their high office, stamps them the best and greatest of men.

Such were the benefactors of the world, who, after planting truth, and peace, and righteousness among civilized and savage nations, to give new vigour to those noble plants, gladly watered them with their blood. Venerable names! ever dear to the true followers of Christ! Ye still live and speak, and your fires still, from time to time, warm the cold bosom of the fainting Church. O Lord, arise and look upon the Church,

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her Bishops, and Presbyters? Bring us back into the old paths, and establish us firmly in the doctrine and spirit of thy holy Apostles.

We may remark, indeed, that a measure of the same grace which was bestowed on the Apostles is necessary to every Christian, is promised to every Christian, nay, is given to every Christian: and these sanctifying influences of the Spirit, though they are the most valuable of his gifts, and in themselves as miraculous as any; yet being thus generally diffused, and their presence being evidenced only by the effects they produce in enlightening, comforting, and purifying the children of God, and not by any new or wonderful manifestation; they are usually called common and ordinary, in contradistinction to those spiritual powers which were intrusted only to a few for special purposes, and which manifested themselves in an extraordinary manner.

That St. Peter did not conceive the promise of the Holy Ghost to be limited to the Apostles is evident from the words of his sermon on this occasion. *Be baptized every one of you in the name of the Lord Jesus for the remission of sins, and ye shall receive the gift of the Holy Ghost.* If it be objected that St. Peter spoke of miraculous gifts, it should also be proved that the three thousand converts were actually favoured with them, a point it would be difficult to prove. The purposes also for which, in Scripture, the Holy Spirit is said to be given, are of universal concern, as well as of the first magnitude. *He convinces the world of sin, righteousness, and judgment,* regenerates and seals the sons of God; *sheds abroad the love of God in their hearts; helps their infirmities; mortifies the deeds of the body;* comforts them under all their troubles, and is to them the pledge of heavenly glory. As the Advent of the Messiah was the great promise of the Old Testament, so is the Gift of the Spirit the great promise of the New. Far be it from us to bind our Christian brethren to our particular ideas and modes of expression; but in the fearless spirit of St. Peter we testify, that he who in substance renounces this doctrine, renounces Christianity itself. We have moralized Christianity and philosophized morality, until millions have returned to that stupid infidelity from which the Apostles recovered the world. The spirit of the times requires that we should speak their doctrines in their strongest tones; for if the throne and the altar are to stand in this day of fearless innovation, their friends must rally beneath the banners of primitive Christianity.

A few days after, St. Peter had an opportunity of confirming his doctrine by the miraculous cure of a cripple, who sat at the gate of the temple soliciting alms. While the wondering multitude flocked to this sight, St. Peter improved the miracle, by preaching to them that Christ whom they and their rulers had put to death. And so powerfully did the Holy Ghost enforce his words, that five thousand souls were added to the Church.

As the Apostles were speaking to the people, *the priests and the captain of the Temple, and the Sadducees, came upon them, being grieved that they preached through Jesus the resurrection from the dead.* Strange association! Yet such, alas! is the nature of man, that different ages and countries have had Sadducees to accuse the ministers of truth, priests to condemn, and captains to execute their decrees. By these champions of Jewish orthodoxy were the Apostles and the restored Cripple apprehended, and on the morrow brought before the High Priest and Rulers. To them St. Peter, filled with the Holy Ghost, fearlessly declared, *that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head stone of the corner, neither is there salvation in any other.*

Astonished at the boldness of the Apostles, and incapable of contesting so notorious a miracle, these bad men determined to silence those whom they could not confute. They, therefore, *threatened them, and commanded them not to speak at all, nor teach in the name of Jesus.* But to this prohibition the Apostles calmly replied—*Whether it be right, in the sight of God, to hearken unto you more than unto God, judge ye; for we cannot but speak*

the things which we have both heard and seen.

How different was the conduct of St. Peter now, from what it had been a few months before in the palace of the High Priest. His danger was greater; he stood before the same bloody tribunal which had condemned his Lord; but he now fought with spiritual; then with carnal weapons: then his courage was his own; now, it was the gift of the Spirit. This St. Luke indicates, when he prefaces St. Peter's defence by remarking, that he was *filled with the Holy Ghost;* a mode of expression more frequently used to prepare us for some noble exertion of Christian temper, than to introduce a miraculous act.

As soon as Peter and John had reported to the brethren the threats of the council, they all prepare to meet the storm, by calling on God to support and strengthen them. Their prayer was heard, for *they were all* immediately *filled with the Holy Ghost, and spake the word of God with boldness.* The Church was also of *one heart and soul*, and *had all things common. And with great power gave the Apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all.*

But the liberal and disinterested spirit of richer Christians proved a snare to Ananias and his wife Sapphira. Their covetousness and hypocrisy might have been chastised more mildly; but as it was of the last consequence that bad men should be deterred from joining the Church, and that believers should be excited to work out their salvation with fear, it pleased God to make a signal display of his power and omniscience on this occasion. No sooner, therefore, had St. Peter charged them with their crime, than they were immediately struck with death in the presence of the Church. *Great fear fell in consequence on the Church, and on as many as heard it;* and while *multitudes* of true believers *were added to the Lord*, no one of a different character *durst join himself to them.* Numerous *signs and wonders* were at the same time wrought by the Apostles; and the sick were brought into the streets upon beds and couches, that *the shadow of Peter passing by might over-shadow* some of them. Also *a multitude came from the cities round about Jerusalem, bringing sick folks, and them which were vexed with unclean spirits; and they were healed every one.*

The amazing prosperity of the Church excited the *envy of the High Priest and of the Sadducees, and they put the Apostles*, as felons, *into the common prison.* But the great Shepherd watched over their valuable lives, and sent his angel to free them, and to command them to repair to the temple, and there *to speak all the words of this life.* Being found the next morning preaching to the people, they were a second time conducted before the rulers, whom, while they justified their own conduct in obeying God rather than man, they charged with being the murderers of him *whom God had exalted with his right hand to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins.* When the rulers *heard that they were cut to the heart, and took counsel to slay them.* From this sanguinary purpose they were, however, dissuaded by the wise and moderate advice of Gamaliel. Therefore after they had beaten them, and had also threatened, and again commanded them not to teach in the name of Jesus, they dismissed the Apostles, who retired, *rejoicing that they were worthy to suffer shame for his name sake.*

It is probably not without design, that the Holy Ghost so carefully remarks this association of the Sadducees with the Priests, while no mention is made of the Pharisees, a sect equally powerful and more zealous. Though some of their body, doubtless, concurred in these proceedings, yet they were evidently not the leading party. The Pharisee Gamaliel at this time defeated the design of the rulers, and afterward we find the whole body rising up against the Sadducees in St. Paul's defence. St. Paul is, indeed, an example to what excesses a false zeal may lead a man who means to do God service, and similar examples may unquestionably be adduced; but the his-

tory of the Church, we conceive, will authorize the remark, that the majority of persecutors have been men of corrupt minds, profligate morals, and infidel principles; zeal for God being merely the mask with which they conceal their secular motives and infernal passions.

But from these bloody minded men let us return to the Apostles, who are prepared to shed their own blood for the cause of truth; and from them we may learn the temper in which Christians ought to suffer persecution. They calmly justify their conduct, confirm their doctrine, and admit no compromise of any part of their duty: they are firm and undismayed: they betray no anger, and indulge neither complaints, revilings, nor threats: they do not even deprecate the resentment of their persecutors. How dignified their conduct! how infinitely superior to the irritation and petulance, the sneers and contempt with which Christians of the present day are disposed to treat not only those who persecute the Church, but one another, and that for points of difference implicating in a very trivial, if in any degree, the common salvation.

Persecution soon waxed more violent, and Stephen was the first who sealed the truth with his blood. Many others probably suffered about the same time, and some weak believers were intimidated to blaspheme Christ. The persecution was, however, productive of some good; for several zealous and able ministers, fleeing from Jerusalem, preached the Gospel with success in other places. In Samaria the ministry of the Deacon Philip was so well received, that, in the beginning of the next year Peter and John were delegated to confirm his converts, who, finding that none of the believers in that region, though baptized in the name of Jesus, had yet been honoured with the extraordinary gifts of the Spirit, laid their hands on some of them, and imparted to them a share of their own powers. Among these converts was Simon the magician, whose attention had been arrested by the miracles wrought by Philip, and who, from motives which were either wholly or in part sinister, had joined the Church. Instigated by covetousness, he betrayed his character, by offering to purchase of the Apostles the power of communicating the Holy Ghost to others. St. Peter rejected his offer with abhorrence, *severely reproved his wickedness*, and exhorted him to pray, if, *perhaps*, the thought of his heart might be forgiven him.

From this transaction the purchase of ecclesiastical benefices has been termed simony, a shameful traffic, which numerous expedients have been adoped to prevent. But it is to be apprehended that the spirit of Simon extends farther than to the purchase of livings, and that all those will be considered by Christ as actuated by it, who enter into the Christian ministry from motives of emolument merely. And, surely, there is no prejudice which operates more fatally against Christianity, than the too prevalent idea that its ministry is a trade, which may be taken up and conducted on the same principles as any other occupation.

When the object of his mission to Samaria was fulfilled, St. Peter returned to Jerusalem, where he found the Church again flourishing in peace; the most active of its persecutors having been converted to the faith. How long he continued at Jerusalem is not certain; but we next hear of him visiting the Churches in other quarters. The miracles he performed at Lydda and and at Joppa, particularly the restoration of Tabitha to life, were made the means of turning many to the Lord.

It was at Joppa that Peter had that remarkable vision which was intended to prepare him for the admission of the Gentiles into the Church of Christ. While he was meditating on the vision, messengers arrived from Cesarea, sent by *Cornelius, a just man, who feared God*, and who had been *warned by an angel* to request a visit from him. Being admonished by the Spirit to accompany them, he obeyed, and when on the next day he arrived at Cesarea, he *found the kinsmen and near friends* of Cornelius assembled with him. To this company the Apostle preached the forgiveness of sins through faith in

a crucified Saviour, and while he was speaking, *the Holy Ghost fell on all them which heard the word.* The Jews who came with Peter were astonished when they saw the Holy Ghost poured out on the Gentiles: but the Apostle gladly recognised them as heirs of the promise of life, and commanded them to be baptized, observing that that seal of the covenant could not, with propriety, be refused to those whom God had evidently received and acknowledged as his children.

By the whole of this transaction we are taught a lesson of charity and forbearance. We see that various preparatory measures were deemed necessary to obviate the prejudices of the Apostles themselves; and that though divinely inspired, all those things which it concerned them to know were not revealed at once, but were communicated to them as the occasion required; a circumstance which ought to check the headstrong confidence of young Christians in their own knowledge and acquirements. On the other hand, the excellent temper of St. Peter, in laying aside the prejudices of the Jewish Church, when he saw *the hearts* of these Gentile believers *purified by faith*, is worthy the imitation of all the ministers of God. Could we so far subdue our prejudices as cordially to embrace all real Christians, though their knowledge and attainments should be inferior to our own, peace and brotherly love would increase; and with the divine blessing we might hope to see the followers of Christ become one fold under one shepherd.

By this catholic spirit the Apostles at Jerusalem appear to have been influenced; for no sooner had St. Peter explained to them what had passed, than they all cheerfully acquiesced and glorified God for *having given repentance unto life unto the Gentiles.* Let those whose blind partiality for their own opinions induces them to depreciate the labours of all who differ from them, however these labours may promote the interests of Christianity, carefully consider the conduct of the Apostles in cheerfully sacrificing their prejudices to the glory of Christ, and to the salvation of men's souls. And may we learn to regard each other in the same spirit of love with which our common Lord views all his followers.

About the year of our Lord 43 or 44, Herod Agrippa drew the sword against the Church, and finding that the death of James, the brother of John, gratified the Jews, farther to ingratiate himself with that stubborn people, he committed Peter to prison. Afflicted and alarmed at the martyrdom of James, the Church made fervent supplication for the life of Peter. Their prayers were heard—he was freed by an angel from his chains, and, after informing the other Apostles of his gracious deliverance, he retired from Jerusalem to parts where he might serve the Lord without molestation.

At this time he is said to have visited Rome, and to have staid there several years; but this is highly improbable. In the year of our Lord 62, when St. Paul entered that city as the prisoner of Jesus Christ, the Jews living in it appear to have been entirely ignorant of Christians, except as *a sect every where spoken against.* But we cannot believe that they could have been thus ignorant had so eminent a character as St. Peter, distinguished as the Apostle of the Circumcision, previously visited that place, and much less had he made any considerable stay there.

In the year of Christ 51, we find St. Peter at Jerusalem, when the controversy between the judaizing Christians and the Gentiles was submitted to the decision of the Apostles. St. Peter was the first who offered his sentiments on the point in question. He argued, that as the Lord had graciously purified the hearts of the Gentiles by faith, and had attested that grace by miraculous gifts, it would be tempting God to insist on their observance of circumcision, and other rites of the ceremonial law. These he declared to be a yoke that neither they nor their fathers had been able to bear. To St. Peter's counsel, modified by St. James, and confirmed by the account which Paul and Barnabas gave of what the Lord had done among the Gentiles by their ministry, they all

agreed; and the Gentile Christians were only commanded to abstain from idolatry and fornication, and from eating blood and strangled animals. The two first were evidently incompatible with Christianity, and the two last were enjoined as temporary regulations, necessary to preserve peace in the Church; for it was evident that no familiar association could subsist between Jews and Gentiles, if meats were served up at table which the Jews could not see without abhorrence. Nor can this regulation be censured. Aware by experience of the force of their national prejudices, it became the wisdom and piety of the Apostles to bear with their weak brethren, and as no plea of conscience could be urged by the Gentiles for eating such meats, their abstaining from them was a tribute due to the mother church.

Not long after, St. Peter visited the Christians at Antioch, and associated freely with them, until some zealots came from Jerusalem, and induced him to withdraw from their society. This disingenuous conduct gave offence to the Gentiles, and cherished the prejudices of the Jews; and as it threatened to impair the usefulness of St. Paul's ministry, it drew from him a just reproof. To this reprehension St. Peter seems to have submitted with a meekness and candour becoming his character. The error into which he fell shews strongly the infirmity adhereing to the best of men, and the necessity of bringing the highest human authority to the test of Scripture; and also that an undue regard to the opinions of others may prove a snare to minds inaccessible to every other mode of attack. In St. Paul we recognise with pleasure the first Protestant of the Church of Christ.

Hitherto we have followed the records of the inspired Penmen, but we must now be led by guides of inferior authority; our history will, therefore, be as brief as it is precarious. Where St. Peter continued to exercise his ministry we cannot pretend to determine. The pretensions of the Church of Rome to the long continued services of this Apostle are generally discredited by Protestant writers. Nor are we disposed to give more credit to Eusebius, when, on the authority of Metaphrastus, he affirmed that St. Peter preached in Britain. From the circumstance of his being distinguished as the Apostle of the Circumcision, we incline to think that Judea, Samaria, Syria, together with Pontus, Galatia, Cappadocia, Asia, and Bythinia, (to the Jewish strangers, of which countries his Epistles are addressed) were the principal scenes of his ministry. In the latter part of his life, he appears to have spent some time at Rome, and there he received the honour of martyrdom. His contest with Simon Magus in that city we pass over in silence, as a pious fraud of later times, which can add nothing to the solid greatness of our Apostle's character.

A champion like Peter, who fought in the hottest front of the battle, could not but draw upon himself the fury of his enemies. Orders were issued to apprehend the Apostles; and St. Ambrose tells us that by the pressing solicitations of the Church, he was persuaded to look for some secure retreat, and was passing through the gates of Rome, when he met the venerable form of his Master, who told him he was going to Rome "to be crucified a second time." This vision St. Peter is said to have considered as a reproof of his cowardice, and returning again into the city, was apprehended, and thrown with St. Paul into the Mamertine prison. Here he continued eight or nine months, preaching to the prisoners, and such as resorted to him; and during his imprisonment he is supposed to have written his Second Epistle, in which he speaks of his martyrdom as nigh at hand. On the return of Nero from Acaiah, he was ordered for execution, and expired on the cross on the top of the Vatican Mount. If he was crucified with his head downward, we attribute it to the contempt and rage of his persecutors, rather than to his own desire, as the reason assigned for so extraordinary a request, namely, that he was unworthy to suffer in the same posture as his Lord,

appears too weak for the mature wisdom of the aged Apostle.

Such was the glorious death by which St. Peter finished the career of his illustrious labours. From the beginning to the end of it, he was distinguished by his master's confidence, and the marked deference of his brother Apostles. Both these circumstances indicate some personal superiority in St. Peter, which chiefly consisted, however, in the boldness and simplicity of his character, the strength of his faith, and the ardour of his love and zeal. His faults were the result of the same natural constitution of mind to which we ascribe his peculiar excellences. The first were corrected and the last improved as he grew in knowledge and in grace. His Epistles have all the features of a bold and vigorous mind. The fire of his imagination is mellowed by time; and with all the richness of mature wisdom and piety, he lays open a heart full of affection and solicitude for the welfare of the flock. But we lay down our pen, impressed with a sense that it is not for men of our stature to appreciate his merits, and that his praise as well as his reward, is not of man but of God.

To the Editor of the Christian Observer.

SIR,

HAVING seen in your Second Number a statement of the Hebrew and Samaritan Chronology, respecting the age of the Patriarchs after the flood, I beg leave to make a few remarks, and leave it to the writer of that statement to reconsider the matter.

Dr. *Baumgarten*, Professor of Theology in the University of *Halle*, in Saxony, in his Remarks on the Universal History, asserts—"That both the *Samaritan* copy and the *Greek* version abound in various readings, with respect to their different chronologies, and frequently contradict themselves: whereas the *Hebrew* is uniform and consistent in all its copies, and in all the versions from it."

And the Rev. Mr. *Kennedy*, in his Chronology of the World, says, that in examining the Hebrew text, he "was not able to discover one single various reading in that multitude of numeral words and letters which constitute the scriptural series of years from the Creation to the death of Nebuchadnezzar." And he affirms that the Hebrew text has never been corrupted, in the article of chronology, either by Jew or Pagan, either by chance or design.

St. Augustine thinks that a *wilful* and *designed* alteration has been made in the *Greek* and *Samaritan* text, as there is constantly one hundred years added in the one case, and cut off in the other, in the lives of six of the ante-diluvian patriarchs. His words are—"*Videtur habere quendam, si dici potuerit, error constantiam; nec casum redolet sed industriam.*" *De Civitate Dei, Lib.* 15. *c* 11.

Spanheim, in his Chron. Sacr. thinks it probable that the *Samaritan* computation was corrected and settled according to the *Greek*.

Some think that the six complete centuries above-mentioned were not subtracted from the *Hebrew*, but added to the *Greek* text by some Hellenistic copyist, on some fanciful inducement of his own.

Others suppose that the *Greek Jews*, and the Seventy Translators, were disposed to remove every thing which might seem a stumbling-block to the heathen world; and, therefore, in settling the chronology of the world, they endeavoured to accommodate it, as far as they could, to the great pretences to antiquity in heathen historians.

With respect to Josephus, he is inconsistent with himself, as there is a difference of four hundred years between two reckonings which he makes of the aggregate sums of the ages before the Flood, which event in one place he fixes in A. M. 2256, and in another in A. M. 2656.

There is, indeed, a chronological difficulty in the *Hebrew* copy, respecting the age of *Terah* at the birth of Abraham. But it is probable that Abraham was not the eldest son of *Terah*; for *Lot*, the son of *Haran*, was nearly as old as Abraham. It is probable that *Haran* was the eldest son of *Terah*, being born in the seventieth year, and Abraham in the one hundred and thir-

tieth of *Terah*, making a difference of sixty years in their births, which was not uncommon in those times. According to this reckoning, Noah died before the birth of Abraham; but it often happened that the ancestors outlived some of their posterity. *Haran* died before his father *Terah*, and *Nahor* died fifty-two years before his father *Serug*.

The Hebrew Pentateuch does not *expressly* fix the building of Babel one hundred years after the Flood. For, though it is just mentioned (Gen. x. 10.) yet it was not executed till long after, it being usual in Scripture to neglect the order of time in historical narrations. It is more probable that Babel was built in the days of *Peleg*, when the earth was divided. Now *Peleg* died in the three hundred and fortieth year after the Flood; there was, therefore, time for a very considerable increase of mankind; so that the posterity of *Nimrod*, and others of the race of *Ham*, who went eastward, and settled in the plains of *Shinaar*, might have been then very numerous. It does not appear that *Nimrod* usurped an empire over the children of *Shem* or *Japhet*, though he might exercise it over his own family, and his near kindred who went with him. Every person, when he had a family of his own, exercised his government in his family; he was both king and priest there, even in the life time of his ancestors. The empire of *Nimrod* was, therefore, very far from being universal, though he might have ruled with uncontrolled sway over those who went with him to the plains of *Shinaar*.

ΚΡΕΙΤΤΩΝ.

P. S. To the above remarks respecting the *Hebrew* and *Samaritan* copies may be added the observation of the compilers of the Universal History, viz. "The Hebrew numbers were exactly the same when the two Talmuds were composed; and the Chaldee paraphrase of *Onkelos* (which was written about the time of our Saviour) agrees likewise with the Hebrew chronology.

"The MS. (from which the *Samaritan* Pentateuch was published) was written about the year of our Lord, 1404. *St. Jerome* tells us, that, in his time there were some *Samaritan* copies which make *Methuselah's* and *Lamech's* ages, at the birth of their sons, the same as the Hebrew."

For the Christian Observer.

PRACTICAL REFLECTIONS ON MATTHEW XXVI. 41.

"*Watch and pray, that ye enter not into temptation.*"

A STATE of temptation is always a state of danger. It is an evil, not only to be *resisted* when it comes, but, if possible, to be *avoided*.

The Holy Scriptures teach us, that all the miseries we see or experience are the effects of temptation. A fallen spirit tempted our first parents to transgress the command of God; and the same evil being, retaining his implacable enmity to the human race, has continued his temptations ever since. The success which he has had, history and experience too sadly determine. But this wicked spirit is not the only enemy with whom we now have to contend. One of the fatal consequences of the original transgression is, that two more enemies are raised up, equally, if not more formidable. These are the world and the flesh. The combined efforts of these three powerful foes being now employed against us, can we wonder that temptation is a dangerous evil? The Bible furnishes us with many instances of its direful effects. It led Abraham into deceit and prevarication—it plunged David into the horrid sins of adultery and murder—it seduced Solomon into idolatry, the most absurd as well as most impious sin—it hurried on Judas to betray his Master, and to the fatal act of suicide—it caused Peter to deny that Saviour whom he loved, and afterwards to confirm the lie he had told by profane oaths and curses. Many more instances might be given of the danger of temptation; but that man must know little of himself, who needs any further proof of it than his own experience.

Our Lord Jesus Christ, who "knew what was in man," has prescribed two remedies against this evil—*watchfulness* and *prayer*. If we would avoid

the evil, we must apply the proper remedies. The *danger* of temptation will peculiarly appear from these two considerations; 1. The subtilty and power of our enemies; 2. Our inability to resist them.

As a guard against the *first* of these, we are commanded to "watch." As a remedy for the *second*, we are commanded to "pray." Whilst we are in this world, we should consider ourselves as in an enemy's country, and therefore never perfectly safe. When we know not at what time, and in what manner an attack will be made upon us, it is evident that we must never be off our guard. Now it is this continual *expectation of attack*—this circumspection—this watchfulness, which can alone secure us from being *surprised*. But as our own resources must be considered, as well as the machinations of the enemy, our Lord has given us two directions, both of which are necessary to our safety. We must "watch," from an apprehension of the vigilance and strength of our adversary. We must "pray," from a conviction of our own weakness. *Watchfulness* will keep us always sensible of our *danger*. *Prayer* will keep us always mindful where our *strength lies*.

If we neglect either of these precepts, even upon the supposition that we obey the other, temptation will certainly overpower us. Exertion then, we see, is necessary, which is implied in the idea of watchfulness. An humble sense of our own weakness is at the same time necessary, which is implied in the notion of prayer. But in *what way* these duties operate in securing us from the evil of temptation, we do not mean at present to inquire. It is sufficient for us to know *who* has commanded them, and that *both* are of equal authority. He who has commanded us to "watch," has commanded us to "pray;" and he who has commanded us to "pray," has commanded us to "watch." J. T.

EXTRACT FROM BISHOP JEWELL'S APOLOGY FOR THE CHURCH OF ENGLAND.

It is related of Sophocles, the tragic poet, that in the decline of his life he was denounced by his own children to the judges as an insane dotard, who wasted his fortune by extravagance, and evidently required a guardian for the management of his affairs; and that in order to clear himself of such an imputation, he appeared before the court, and having recited his Œdipus Coloneus, an elegant and highly-finished performance, which had been written during the time of his pretended insanity, concluded by demanding of his judges, whether that poem were like the work of a madman.

We too (meaning the English Church) who in the opinion of our enemies do little better than rave, and are slandered by them as heretics, having no part with Christ, nor with the Church of God, have thought that it will not be either impertinent or without its use, if we shall declare with plainness and freedom the "faith" wherein we rest, and the whole ground of our hope in Christ Jesus;—that all men may know what our opinions are on each point of Christian doctrine, and be able to determine whether a "Faith" which they will see sanctioned by the lips of Christ, the writings of the apostles, the testimony of the catholic fathers, and the practice of the Church during many ages, be nothing more than the phrensy of madmen, or an imposture of wily heretics.

We believe, then, in one divine Nature and Energy, which we call God; and that it is distinguished into three equal persons, the Father, the Son, and the Holy Ghost, of the same power, majesty, eternity, godhead, and substance; and although these three persons are so distinguished, that neither the Father is the Son, nor the Son the Holy Ghost or the Father, yet we hold that God is One; and that this One God created the heavens and the earth, and whatsoever is contained within the circuit of the heavens.

We believe that Jesus Christ, the Only Son of the Eternal Father, according to the order which had been appointed before all worlds, in the "fulness of time," assumed our flesh, and the whole nature of man, from the "blessed" virgin, in order that he might reveal to men the hidden coun-

sels of his father; might accomplish, in a human body, the mysterious plan of our redemption; and might nail our sins, and the "hand-writing" which was against us, to his cross.

We believe that for our sakes he died, was buried, and descended into hell; that on the third day, by a divine power and energy, he returned to life, and rose from the tomb, and after forty days went up, in the sight of his disciples, into heaven, that he might fill all things, and that thus he might raise the same body in which he was born, in which he tabernacled, in which he had been mocked and derided, and had suffered the most grievous torments and a cruel death, to glory and majesty at the right hand of his Father, above all principalities, and powers, and thrones, and dominions, and every thing that is named, not only in this world, but in that which is to come; that there he now sits, and will sit till the consummation of all things. And though the *divine nature* of Christ be *every where diffused*, yet we maintain, with St. Augustine, that his *body* must needs be in some *one place*; that though Christ *glorified* his humanity, yet he did not divest it of its true nature; and that it can never be affirmed he is *God*, so as to deny that he is at the same time *man*. As Vigilius Martyr well observes, Christ has *left us in his human nature*, but *by his godhead he is with us still*: though absent from us, as under the "form of a servant," he is ever present to us in the "form of God."

From *that* place we believe Christ will return, to hold a general judgment, as well upon the dead, as upon those who shall be alive and remain in the body.

We believe that the Holy Ghost, the third person in the Blessed Trinity, is also *truly* God, not made, nor created, nor begotten, but in a way unknown and inexplicable by man, *proceeding* both from the Father and the Son; that it is his office to soften the obduracy of the human heart, when by the wholesome preaching of the Gospel, or by any other means, he is received into the breasts of men; that he enlightens them, leads them into the knowledge of God, into the way of "all truth," into entire newness of life, and an abiding hope of salvation.

We believe further, that the Church of God is one Church; and that it is not confined, as heretofore among the Jews, to any particular corner or kingdom of the world, but is *catholic* and *universal*, spread over the face of the whole earth, so that no nation can justly say it is excluded, and may not become a part of the Church and People of God;—that this Church is the "*kingdom*." the *body*, the "*bride*" of Christ, and of this "*kingdom*," of this "*body*," of this "*bride*," HE ALONE is the *Prince*, the *head*, the *bridegroom*;—that there are various orders of ministers in the Church; some Deacons, others Presbyters, others again Bishops, who are charged with the instruction of the people, and the care and superintendance of religious service; not, however, that there is or can be any one supreme head of the whole, as well because Christ, being always present with his Church, needs no successor invested with the whole of his authority, as because it is impossible for *any mere mortal* either to embrace the interests of the Universal Church, (which is of every nation under heaven) or rightly to order and commodiously administer their affairs. We say with St. Cyprian, that the apostles were all of equal authority; such as St. Peter was, such in all respects were the rest of them; that to all without distinction the charge was given, "Feed my sheep;"—to all, "Go ye into the whole world;"—to all, "preach the Gospel." We say with St. Jerom, that all bishops, wherever they are stationed, whether at Rome, at Gubio, at Constantinople, or at Rheggio, are equal in rank and power, and of the same holy order: and again with the above St. Cyprian on this point, that there is but *one* episcopal office, which every bishop possesses whole and entire in his own particular district; that by sentence of the council of Nice, the bishop of Rome holds no more jurisdiction in the Church, than the other patriarchs of Alexandria or

Antioch; but that though he would now draw all ecclesiastical authority to himself, yet if he does not discharge the proper duties of his office, if he does not administer the Holy Sacraments, if he neglects to instruct, to admonish, to teach the people, he is not, in any admissible use of the terms, either a bishop or even a simple presbyter. The word "bishop," St. Augustine observes, is not an empty title, but denotes a function, giving us to understand that he is no bishop who aspires to the rank, while he declines the service.

On the contrary, we maintain that neither he, nor any other among men, can with more propriety be called the head, or universal bishop, than he can be called the bridegroom, the light, the salvation, or the life of the church; that these are the exclusive titles and prerogatives of Christ, and to him alone are strictly and fully applicable. Never before the times of Phocas, of whose elevation to the imperial dignity by the execrable murder of Mauricius his royal master we are not left ignorant, a period six hundred and thirteen years from the birth of our Saviour, never was it heard that a bishop of Rome had suffered himself to be addressed by so ostentatious a title. We know that the council of Carthage guarded by express provision against the use of the style "Sovereign Pontiff," or Supreme Head of the Priesthood, to any bishop of the Church; and affirm, that since the bishop of Rome assumes this style, and exhibits claims in prejudice of other men's authority, he not only acts in undisguised opposition to the decrees of ancient councils, and to the decisions of the fathers, but (if he will hear Gregory, one of his predecessors) appropriates to himself a title which is at once arrogant, profane, sacrilegious, and antichristian —is the Prince of pride—the Lucifer, who exalts himself above his brethren —has cast off the faith—and is the forerunner of Antichrist.

With respect to our ministers, we hold that they must be duly called, as well as regularly and in order appointed to their situations in the Church; and as we by no means allow that any man at his pleasure or discretion may intrude into the sacred office, the greater is the injury we sustain from them who do not cease to represent us as totally devoid of order and decency, irregular and tumultuous in all our proceedings, and every man, indiscriminately and as it may happen, as being a minister, a teacher, or an expositor of the Scriptures.

REPLY TO MR. HUME'S ARGUMENT AGAINST MIRACLES.

THE credibility of Miracles is a doctrine upon which all Revealed Religion may be said to depend. For, as the external proofs of Revelation are divided into Miracles, properly so called, and Prophecies, which, taken along with their accomplishments, are but another species of Miracles; if facts like these are themselves incapable of being proved by any testimony, they are also incapable of being applied as evidences of a revelation from God.

On this account it is of the highest importance to the interests of Christianity to refute an opinion of Mr. Hume, which he seems to have adopted on account of the powerful evidence which attests the Miracles of the Gospel, an evidence not to be overturned or shaken, but by this bold and novel paradox, namely, that they are incapable of proof by any testimony whatever.

Mr. Hume's position is this:

That no testimony in behalf of Miracles ought to be admitted, unless the falsehood of such testimony would be a greater Miracle than the supernatural facts asserted to have taken place, in which case the value of the testimony would be no more than a balance between two contending improbabilities.

Now, in the first place, it is little better than nonsense to consider the falsehood of a proposition as a Miracle; for a Miracle is a fact, and a Miracle performed is a fact already past. But, as no interposition of the Almighty in arresting and suspending the common course of nature, which is the idea of a Miracle, can make an event to have happened which has not happened, or *vice versa*, so neither can any similar

interposition diminish one shade of probability which attaches to the evidence of such an event. The falsehood of testimony may, therefore, be improbable in the highest degree; but it is an abuse of language to call it miraculous.

If the impropriety of the terms employed by Mr. Hume on this occasion be not yet sufficiently clear, let the reader substitute to the word "miraculous," a paraphrase, which is exactly equivalent to it.

"No testimony in behalf of Miracles is to be admitted, unless the falsehood of such testimony would be a fact inferring a greater violation of the order of nature than the Miracles to be proved."

Not to take advantage, however, of Mr. Hume's inaccuracy in the use of terms (in which, however, no small portion of the fallacy of his argument consists) and in order to afford to his opinion every fair advantage in the representation, let him be understood to mean, "unless the falsehood of the testimony were impossible," which nearly amounts to the same thing with saying that it is not to be admitted at all.

By this time, perhaps, the reader may feel some anxiety to learn on what grounds so extraordinary a sentiment was formed. It is, we are told, because Miracles are contrary to experience, and experience is the proper test of credibility.

The ambiguity and fallacy of this objection are evident; for whatever is applied as a test, by which truth and falsehood are to be distinguished from each other, must be something positive and definite; whereas experience is in the highest degree fluctuating and unsteady. Nay, the term itself is scarcely intelligible, unless in combination with some person, age, or country, to which it relates: and even then, whose experience are we to select? This is no unnecessary question; for, compare only the experience of one, who has scarcely seen any thing beyond his own village, with that of a second, who has traversed the kingdom, and the experience of this second person with that of a third, who is acquainted with every quarter of the globe: compare, again, the general experience of an enlightened age with that of some dark and unobserving period which went before it, and by such a test we must be compelled to reject, not Miracles only, but some of the most obvious and well attested facts in nature.

A native of the torrid zone has never beheld water congealed to ice,* and is almost as slow in admitting the fact upon testimony, as Mr. Hume is in allowing the reality of Miracles. Yet do we not consider this conduct of the understanding as irrational and absurd? Does it not lead to a conclusion obviously false! For, after all, such a substance as ice really exists.

Again, I have never beheld, and, therefore, have no experience of the fiery eruptions of Ætna or Vesuvius: I have never felt any one of those earthquakes which have shaken continents and laid cities prostrate; am I, therefore, warranted in refusing my assent to the fact, that mountains may break forth into flames, or that the earth may be agitated by internal convulsions?

Once more.—Few of the phænomena of electricity had been observed before the last century; yet would it have been right to deny the existence of such a property in matter a century before, had any of its effects been casually discovered at that time, and delivered upon competent testimony?

And thus, with respect to any other qualities in nature yet undiscovered, a philosopher may, indeed, have reason to suspend or withhold his assent to the evidence on which the discovery may rest; but supposing that evidence to be such as had never deceived him in any other instance, however extraordinary, however unlike to any thing observed before the appearances might be, he would not hold himself at liberty to reject them as incredible in themselves.

* Mr. Hume was so pinched by this argument, as to maintain, for consistency's sake, that the King of Siam was right in rejecting the evidence of Europeans for the existence of ice? What! right in rejecting the evidence of a real fact? But the use he intended to make of this strange position was, that the evidence in favour of miracles ought, in common sense, to be rejected, even though they were true; and, indeed, this accords with the tenor of the whole argument, which is directed not so much against the existence of Miracles, as against the proof of them.

Neither is this trial of the understanding at all unfrequent. The science of chemistry exhibits many appearances little less revolting to an uninformed mind than Miracles themselves.

To this argument, however, two objections will be opposed. 1st. That in the instances adduced above, two experiences are opposed to each other, and, as the stronger are allowed to prevail, experience is still assumed as the test of credibility. 2dly. That the instances themselves are physical facts, and, therefore, neither prove nor disprove any thing with respect to phænomena confessedly miraculous.

The first of these admits of an easy solution; for the medium through which alone the experience of one man can be brought into contact with that of another, is testimony: thus, for example; A, who has never travelled out of England, believes in the reality of volcanoes, not upon B's experience, not because B hath beheld such appearances, but because B is a credible witness, and affirms that he hath seen them.

The second objection seems entitled to more consideration. If, however, the real difference between the essence of physical and preternatural phænomena be attentively considered, it will appear to be much less than is commonly supposed, so little indeed as to remove every thing formidable out of the argument. For if we reason upon theistical principles, and this essay is not addressed to Atheists, Miracles are, in reality, no farther improbable in themselves, than as they are unusual; in other words, there is no antecedent presumption arising from the nature of the Godhead, or the constitution of things established in the present world, which should lead us to think it unlikely that the Almighty, for great and wise purposes, may suspend the operation of his own established laws. But there *is* a presumption arising from the wisdom, the dignity, the general order of his government, that such interruptions would rarely occur. Both these suppositions harmonize with the Christian testimony in favour of Miracles. But to proceed. Whoever attends to the process of his own understanding in considering this subject, will scarcely fail to discover a fallacy which he puts upon himself, as if miracles were more difficult to be achieved than ordinary facts, and therefore more difficult to be proved. Surely, while we reason thus, we forget in whose world we are, or whose operations we are discussing. To a power short of omnipotence, the common operations of nature would be impossible; for the Almighty it implies no more power to raise the dead than to expand a flower.

In order to set this idea in a clearer light, let it be supposed (and it is at least conceivable, though contrary to fact) that miracles, as we call them, were matters of frequent occurrence; that diseases, for instance, were as frequently healed by a word or a wish, as by the operation of medicine; or, that the dead were as often restored to life by similar means, as the living are swept away by violent and accidental causes. In either of these cases, the frequency of the facts would occasion them to be confounded with the ordinary course of nature, and no one would conceive the production of such effects to require more power than any of the common operations of Providence. The degree of improbability, therefore, which belongs to Miracles, will be allowed to arise merely from the circumstance of their being unusual.

But if no extraordinary degree or effort of divine power be required to the production of these effects, however stupendous, and if there be no antecedent improbability that in certain circumstances they may be produced, an important consequence will follow, which is, not only that they may be proved by evidence in general, but by the same evidence on which we admit the truth of other physical, though extraordinary facts.

The last observation applies directly to the testimony of the Evangelists; for in their narratives we have the evidence of two original spectators at least, with respect to miraculous operations; and these operations are mingled with a great number of ordinary facts, generally arose out of them, and were occasioned by them. The evidence of the one and the other, therefore, is precisely the same. Is it then reasonable to garble this evidence at pleasure, to admit whatever is natural in it, and reject

what is otherwise, or abandon both together, on account of the conceived improbability of one; or shall we not rather, and does not the preceding argument leave us free to admit both, in consequence of those unequivocal characters of probity, simplicity, and original information, which are stamped upon every part of the evangelic story?

It must also be observed, that the actions there recorded as miraculous, were as properly objects of observation, and that to ordinary men, as the most familiar appearances in nature. They were not like the result of many philosophical experiments, which require a scientific eye to remark, and a scientific pen to report them. A Galilæan peasant, who had eyes and honesty, was as capable of attesting that he saw sight restored to the blind, and limbs to the lame, and life to the dead, as a philosopher of Athens.

To the same purpose it is to be observed, that in order to produce assent to the Miracles related in the Gospels, we are not called upon to lend our minds to long trains of reasoning, and adopt at last conclusions formed by the Evangelists, but we take a plain story related by plain men, and conclude for ourselves.

Hitherto we have been reasoning principally against Mr. Hume's conclusion. It may now be worth while to consider whether his minor ought to be allowed; or whether, after all, experience is *against the existence of Miracles*. If an advocate for the reality of these mighty works were to reason thus, I affirm that such suspensions of the order of nature have taken place in many ages and countries; surely then they are so far forth *agreeable*, to experience—what could be opposed to the argument, but that all this is learned from testimony? And how has Mr. H. been able to collect a much wider experience on the other side, but from the same source? In fact, there is partial experience on both sides, and that experience is acquired by means of testimony.

But, in the last place, it will be asked, whether experience be allowed to have no concern in regulating our assent to evidence? Undoubtedly it has a very important concern; for though we have shewn that no experience, however extensive, can render all testimony whatever inapplicable to any given facts, so as to constitute them antecedently incapable of proof; yet it has an extensive province of its own, which is, not to sit in judgment upon facts to be proved, but upon the characters of those who are to prove them. Experience will decide that testimony is generally found to be true or false, according to the integrity, competence, and original information of the witnesses; and when it hath decided that an union of these circumstances alone, without regard to the nature of the facts to be proved (supposing them to imply no contradiction) is entitled to belief, experience, instead of an adversary, becomes a firm and faithful ally of Revelation. O. U. I.

THOUGHTS ON SLOTH.

Sloth and self-indulgence are extremely natural to man. Whoever has informed himself respecting the character of our fellow creatures in their most savage, which is, unquestionably, their most natural state, will be prepared to admit the truth of this observation. The native Indian, as Dr. Robertson remarks, will lie on the ground for many days, and even weeks together; and will only shake off his sloth when excited by appetite, or raised by some violent gust of passion. The case of persons in civilized society is not altogether different. Their artificial wants, indeed, are multiplied, and in consequence of these a system of more permanent industry is produced; but when appetite, as well as ambition and vanity, are satisfied, even civilized man, except so far as Religion has new created him, relapses into his native Sloth.

Let us proceed to point out the manner in which the spirit of idleness and self-indulgence shews itself in this country among the higher and middling ranks of life.

How many hours are needlessly spent by some on their beds; by others in the most idle and frivolous conversation; by others in reading, with a view to the mere gratification of the fancy; by others in unprofitable amusements, in amusements, we mean, which tend to kill time rather than to afford that re-

creation which qualifies for future employment. What temptations also break in during these idle hours! what corrupt images play before the fancy! what a general habit of self-indulgence gains strength! Thus a breach is made through which other sins enter, and much of the important business of life is left undone. Sloth is one of those sins into which men fall by imperceptible degrees, and many are altogether given up to it, who are not at all aware that they are incurring any guilt. Among worldly persons, to indulge the humour of the present moment, to do whatsoever thing they like, and to do it simply because they like it, is the professed system. Their conscience is under no alarm on this account.

Sloth, moreover, is a sin into which religious people are more liable to fall than into almost any other. In Popish countries many have retired from the world under the plea of wishing to be uncontaminated by it, and have then passed their days in the indolence of a cloister, professing, indeed, an extraordinary piety, but becoming the drones of the community, and a reproach to Religion itself. It is possible also, that a Protestant may choose that sort of domestic ease and self-indulgence, which is little better than the Sloth of the monastery, and is nearly allied to it. In escaping one evil we often fall into another. We have, perhaps, been manfully resisting the world; we have become insensible both to its smile and to its frown; we now betake ourselves to our own little religious circle, among whom we are respected and indulged, and are little contradicted; or we retreat into an almost total solitude, thinking that we shall now commune only with God. Are we aware of the dangers to the soul which may arise from the indulgence of Sloth in these new circumstances? The body pampered by what are deemed its lawful gratifications, the mind enervated by mental indolence, the little humours habitually indulged, many a precious hour wasted, and a life employed in discussing the controversial niceties of Religion, rather than attending to its practical duties; these are some of the consequences of even a religious system, when that system allows the indulgence of Sloth. Infidels have often brought against the body of Christians the charge which we are applying only to a few.

"The world," say they, "is the school of virtue, because it is the scene of activity and exertion; there the humours are contradicted, there Sloth is prevented, and the energies are called forth; there the excess of selfishness is repressed; there both the boy and the man are formed for action and extensive services; but the same being in retirement becomes soft, luxurious, and self indulgent, and in proportion as he is so, he is also uncharitable and censorious; he is first useless to others and then a burden to himself."

These accusers of Religion forget that the world is, itself, a teacher of corruption, and they know not that there is a holy art of so using the world as not to abuse it, and of so living in it as to share in its duties without following its pleasures, or becoming a partaker of its iniquities.

We admit the danger lest too much solitude should lead to Sloth: we even affirm that, perhaps, we are never in more peril than when we think that we have removed ourselves out of the way of temptation, and when we lay down our arms, conceiving no farther conflict to be necessary.

The life of a Christian upon earth is ever a scene of warfare. Let us reflect on the spirit of St. Paul in this respect. "I keep under my body," said he, "and bring it into subjection, lest that by any means when I have preached to others I myself should be a castaway." Can any thing more strongly shew the necessity of resisting our natural disposition to sloth and bodily indulgence than this passage? Did the apostle, possessing all his privileges, endowed with such holy affections, favoured also by the abundance of revelations, deem it necessary to maintain a conflict with his body, and shall not we? Did he contend as for his salvation, fearing lest after all he should be cast away, and do we incur no danger if we yield to our natural Sloth?

The truly enlightened Christian is

aware of his constant temptations from this quarter, and he is ever on his guard against them. He limits himself to the degree of refreshment which nature demands, and he charges himself with guilt when he exceeds. "What avails it," he will say to himself, "that I profess to believe all the articles of the Christian faith, that I presume to talk of God, and Christ, and his Holy Spirit, if after all I am brought under the power of my own body? I feel that this body is my tempter, and I must not allow even its lawful desires to bear sovereign sway. My meat and drink must be moderate. I must beware of sumptuous and indulgent fare. I must avoid that sloth, both of body and mind, which are apt to grow upon me unperceived. I must abstain from those needless recreations which an idle world has invented and multiplied. I must reject those plausible excuses which the false reasonings of irreligious men may suggest, for a life of relaxation. I must be fearful also lest I take credit for diligence, because I surpass those idle persons who live around me. I must beware of vacant thoughts, vacant time, vacant conversation, vacant crowds of company. I must beware of trifling employments, which take the appearance of industry, while they are mere contrivances by which I disguise from myself the indulgence of my Sloth. I must fear lest I should neglect the proper business of the hour, deeming the present duty to be severe, and perpetually postponing it for the sake of doing some other thing which demands less diligence, and is more to my present taste. I must beware of slothful habits, and must not admit the vain excuse that they are too fixed to be broken. If I read, I must not do it with listlessness and inattention, nor must I prefer books of mere amusement to those which will add to my stock of useful knowledge, or improve my heart. I must beware even of unprofitable labour. I must suspect that earnestness and diligence, which is a mere following of my own fancy, which is directed to trifling and unworthy objects, which proceeds from a corrupt motive, and issues in no good or material end. I must be diligent, it is true, but my diligence must be for God. I must be active, but my activity must not be in the way of mere indulgence, it must be for the good of men. I must not presume that I have a right to intermit my work, because I am not obliged to it by human laws, or by positive claims which any persons can make on me. I must be active for the poor, the destitute, the ignorant, and the world at large, not excepting the wicked, in the same manner as the parent is active for the interest of his child, the covetous person for the increase of his wealth, or the aspiring man for the enlargement of his power or influence."

These are some of the feelings of the true Christian, and in order to maintain this spirit he exercises much self-denial. When Sloth intrudes, and prompts him to spare himself, he rejects its suggestions. "I must deny myself," he will say, "or I cannot be Christ's disciple. Christ went about doing good, and I profess to be a follower of this master, I desire therefore to go and do likewise. Tell me not that I am to spare myself. Did Christ spare himself when he came to die for me? The spirit of self-indulgence is the spirit of antichrist; it is the spirit of the children of this world; it is that spirit which in my baptism I abjured, and which my profession requires that I should renounce day by day."

One case in which an indolent slothful spirit is to be denied has not yet been noticed, we mean the case of our religious duties. How idle is the manner in which many persons read the Scriptures! The want of self-denying attention is greater in perusing this book than any other. Reader! what pains have you taken in endeavouring to understand that volume which you profess to believe to be a Revelation from God? Have you ever carefully examined and considered it? Have you bestowed any pains in comparing your manner of life with that of Christ and his Apostles and followers, *your* faith with their faith, *your* temper with their tempers, and, in short, your whole turn

of character with theirs? It requires much self-denying diligence to make this faithful practical application of the Scriptures, and yet if this be not done, they can be of little use to us. Idleness is equally apt to prevail in respect to secret devotion. There is a way of running over our prayers with little thought or reflection, of which even those may be guilty who do not confine themselves to a form. Perhaps while you are in the very act of prayer, some engagement seems to be pressing upon you, some interesting circumstance is agitating your mind; and this is not surprising, for you were at no pains to reject those intruding thoughts; you have long given way to the custom of indulging them at those seasons. There has been no self-denial in this respect, and therefore the habit has increased, till it seems almost impossible to cast it off. A wide field for self-examination here opens upon us, for the wanderings of the mind, both during public and private worship, may unquestionably be traced in part to the want of due diligence and self-denial, in respect to this very point.

It may be proper here to remark, that it is not inconsistent with the fullest belief in the supreme agency of the Holy Spirit, to suppose that the self-denying diligence which has been spoken of ought to extend to our prayers.

We have, indeed, clear scriptural authority on this point; for are we not told, that we are to "wrestle" in prayer, to "pray always and not to faint;" to "pray without ceasing;" terms which evidently imply that we are not to give way to our own indisposition to the duty. We are likewise exhorted to "draw nigh to God and he will draw nigh to us," as well as "to ask, to seek, to knock," in order that we may obtain God's Holy Spirit.

To conclude, let us then remember that prayer must be joined to our diligence, and also that this very diligence is to be exerted by us in our prayer. Does it appear to us a hard thing to practise the self-denial which has been spoken of? "With man it may be impossible, but with God all things are possible." Let then the sense of the difficulty suggest to us the importance of imploring the divine aid with earnestness. "I can do all things," said the Apostle, "through Christ, which strengtheneth me." We ought not to account that we have either believed aright, or prayed aright, or learnt any part of our Religion aright, unless we have, in some measure, been enabled to cast away that spirit of self-indulgence which is so natural to us; for our Saviour has said, that "except a man deny himself and take up his cross daily and follow me, he cannot be my disciple." S. P.

To the Editor of the Christian Observer.

ANSWER TO THE QUERY RESPECTING THE BURIAL SERVICE.

SIR,

One of your Correspondents having, in your last Number, requested a reply through the channel of your Miscellany to the scruple of a young friend, at present among the Dissenters but who wishes to return into the bosom of the Church, relative to the Burial Service, I beg leave to transmit to you what I deem a fair statement of the case. On that part of it, where it is said that the body is committed "to the ground, in sure and certain hope of the resurrection to eternal life," I will give you the words of Mr. Wheatly, instead of my own, as being probably more to the point. "We do not," says he, "cast it (the body) away as a lost and perished carcass, but carefully lay it in the ground, as having in it a seed of eternity, and *in sure and certain hope of the resurrection to eternal life*; not that we believe that every one we bury shall rise again to joy and felicity, or profess this sure and certain hope of the person who is now interred: It is not HIS resurrection, but THE resurrection, that is here expressed; nor do we go on to mention the change of HIS body, but of *our vile body*, which comprehends the bodies of Christians in general. That this is the meaning of the words may be shewn from the other parallel form, which the Church has appointed to be used at the Burial

of the Dead *at Sea*;* and this being a principal article of our faith, it is highly reasonable that we should publicly acknowledge and declare our stedfastness in it when we lay the body of any Christian in the grave." *Wheatly, &c. in loco.*

Another expression in the same service to which some persons have objected, is the prayer, "that when we shall depart hence we may rest in him (Christ) as our hope is, this our brother doth." And why we may not conscientiously adopt this language in the exercise of that charity which "hopeth all things," I cannot perceive. The expression is modest and diffident. It is not "an unequivocal declaration of the truly Christian state of every one who departs this life," (the words used by the objector) but a mere charitable profession of our hopes respecting the deceased, and these we need not scruple to express, except in cases which are absolutely hopeless, and of which neither the meekness nor the charity of Christianity will lead us to form a different estimate. But such cases must be very rare. A clergyman cannot positively decide that such a one has *actually* died in his sin beyond the possibility of pardon, and the most he is required to express respecting any, is a hope of his pardon."†

Our offices, it may be farther observed, were intended to go hand in hand with such an administration of discipline as would preclude the possibility of the occurrence of very hopeless cases. Were the inconvenience, therefore, greater than it is, it would be no valid objection against the Church of England, nor could it violate any man's conscience to *consent* to such a form of words, though in very extraordinary cases he may feel some reluctance to make use of it.

Such a case, however, may never occur to a minister through the whole of a long and active life; and by the bare presumption of its occurrence, surely no pious man, who wishes to enter into the Church of England, would be prevented from prosecuting his purpose.

Though the sad relaxation of discipline is much to be lamented amongst us, yet during near twenty years experience, I do not recollect to have felt any painful hesitation in reading the office in question but once or twice, when reading it over persons to whom I have been compelled by the warrant of a coroner‡ to give Christian burial. On these occasions I presumed on the *tacit* allowance of my own diocesan, too distant to be consulted in proper time, and too good, I was assured, to wish to restrain me in so moderate and reasonable an exercise of discretion, for omitting the whole of the last prayer in the Burial Service. This is an omission not authorized indeed by the Rubric, but which I doubt not would be readily allowed in extraordinary cases to any conscientious minister consulting his diocesan. Sincerely wishing your correspondent's friend to be delivered from his scruples, and admitted a member of the Church, I remain, with much esteem for your valuable publication,

Sir, yours, &c.

N. G.

For the Christian Observer.

Extracts from the Common-Place Book of a Country Clergyman.

(Continued from p. 160.)

ON BAPTISM.

In calling all men without distinction, to repentance and faith, (which so much offends many, who vainly judge themselves righteous, and needing no repentance) we only call upon them to fulfil the conditions of their baptism. "*Q.*

* "We therefore commit his body to the deep, to be turned into corruption, looking for the resurrection of the body (when the sea shall give up her dead) and the life of the world to come—who at his coming shall change our vile body, &c."

† I make no comment on the indiscriminate use of the term "The soul of our dear brother and sister;" as the expression evidently intends no more than that relation in which we all stand to each other. "Who then is our brother?" and "who is my neighbour?" are questions which admit of the same solution.

‡ Mr. Wheatly is of opinion that a coroner's warrant *does not compel.* He pleads also for some discretion in the use of the prayer here considered; and the whole of what he has said on the Burial Service will be worthy the perusal of the gentleman whose doubts have occasioned this letter.

Why then are infants baptized, when by reason of their tender age, they cannot perform them?"—(viz. *repentance* and *faith*: vide the foregoing question and answer.) "*Ans.* Because they promise them both by their sureties, which promise when they come to age, *themselves are bound to perform.*" *Cat. of the Ch. of Eng.*

The question therefore for every member of the Church of England at least, before he can take any comfort from his baptism, or build any hope upon it, is—"Have I truly repented, and believed the Gospel?"—How strange a mistake, then, for any man to think that he has no occasion to repent, *because* he has been baptized; when his baptism in truth, so far from rendering repentance unnecessary, lays him under additional and voluntary obligations to repent!

ON THE WILL.

WHAT is want of *power*, in the moral sense of the word, but want of *will?*

One man tells you, he cannot help getting drunk; another, that he cannot help swearing; but does not every one see at once the difference between such cases and that of a man who, being lame, tells you that he cannot help limping? Let the drunkard know, that some one has mixed poison with his liquor, and he will presently shew that he can refrain from drinking, if he *will.* Let the swearer stand in the presence of the King, and you will see that he can avoid swearing. The only thing he wants to give him equal power at all times over his profane habit, is to fear God as much as he does the King.

MISCELLANEOUS.

For the Christian Observer.

ON THE OCCASIONAL CANDOUR OF ANTICHRISTIAN WRITERS.

——— Aut ulla putatis
Dona carere dolis Danaûm?
VIRG. ÆN. Lib. ii. ver. 43.

IT cannot have escaped the observation of the most inattentive reader, that authors, whose disaffection and hostility to the Christian Religion are sufficiently notorious, assume at times a tone of candour, and express themselves towards the object of their aversion, not only with forbearance, but even with respect and approbation. In justification of this remark may be adduced the names of Shaftesbury, Hume, Bolingbroke, Rousseau, Gibbon, Adam Smith, Roscoe, and the disciples of Illuminism in general.

A phenomenon is here presented to us, which, however it may embarrass the minds of the inconsiderate, will admit an easy solution; but a distinction is necessary to be premised. Candour, like many other words of the same class, denotes both the internal principle and the correspondent external conduct. In the first sense it is, while it exists, constant; in the other it is subject to variation. That the conduct, therefore, into which we are now inquiring, cannot be ascribed to candour, as a principle, is evident from the very circumstance supposed, that it is *occasional.* We must, of consequence, seek for its cause in some other principle, and in a principle too, consistent with the known and acknowledged characters of the writers in question. There can be no doubt, that the main object of their desires and exertions was the disgrace and destruction of Christianity; and to some cause, or combination of causes, reconcileable with the predominant pursuit of this object, we must ascribe the apparent inattention to the natural means of attaining it, observable in the candour which they occasionally exhibit.

This treatment of Christianity may, in a considerable measure, be produced by *the force of truth.* But upon this subject it is by no means necessary to enlarge; since it is acknowledged on all hands, and has often been observed, that truth will, at times, extort respect and submission, even from the most inveterate of her enemies. Their moral obliquity receives its just punishment in the involuntary homage which

they are thus compelled to yield to her authority.

The influence of the cause just mentioned is much assisted by that *lassitude*, which is the natural consequence of the gratification of the more violent passions. The fervid impiety by which many of the writers in question are animated, urges them to so eager and intense a pursuit of their object, that the wearied spirit at length calls for intermission and repose; and there are moments, in which the most thorough-bred persecutor feels himself disposed to exclaim with the poet—

> ——Parce, precor, precor;
> Non sum qualis eram.

The passion, however, only rests to refresh itself: it only sleeps to recruit its strength for new exertions and new gratifications.

It may be observed, that falsehood naturally produces its own remedy, by destroying the credit of its author. Hence arises the *necessity*, in those who have an interest in its success, not to frustrate its effect by exhausting their reputation; but, at intervals, to repair the waste of that important instrument of influence, by a submission to truth.

But the indulgence which our Religion occasionally experiences at the hands of its enemies, is not the effect of the force of truth, of lassitude, or of necessity alone There is a *policy* in it. Their apparent suspension of hostilities is only a varied method of conducting them with more effect: they assume the mask of friendship, that the wound which they inflict may be the deeper. For we are not to imagine that by their partial concessions any sacrifice is actually made. The enemies of our faith are contented to be believed in what they concede, provided they may be believed in what they assert. They are secure of the event. They are satisfied what judgment must be formed of a religion, of which *much* that is dishonourable, and *something* that is favourable, may be affirmed. We are likewise to understand, that a well-placed exhibition of candour gives the same advantage to the infidel, which an occasional act of honesty does to the swindler; it enables them both to practise upon the credulity of mankind to a much greater extent than a rigid consistency of character and conduct would admit. Further, it deserves to be noticed, that if the insidious commendation which is sometimes bestowed by Anti-Christian authors be accompanied with an air of buffoonery or irony, the effect upon the minds of many is superior to that of the most unqualified vituperation or the most virulent invective. These considerations render it evident, that the main object may be promoted by those very means which appear to counteract it; and that, Parthian like, the enemy may be conquering even when he seems to yield. But this is not all: there is observable in the writings of those who have distinguished themselves by their hostility to the Christian cause, an evident affectation of imitating the manners of the classical philosophers and historians of antiquity, on the subject of religion. They study them as models, and endeavour to exhibit the same affection of mind towards the Christian Religion, which is apparent in those heathen writers towards the superstition of their country. The inference upon which they presume, and which is the very end and reward of their exertions, is, that both religions are of the same authority; or, in other words, that neither possesses any. The resemblance, however, is not quite so perfect as it is intended to be. The heathen surveys the Religion of his country with no apparent emotion of resentment: he contemplates it with the placidity and composure of one, who is convinced of its falsehood; he betrays no apprehension with respect to the result of an inquiry into the subject.* On the contrary, the ad-

* If it should be objected to this representation, that Epicurus and his disciple Lucretius discover a considerable degree of irritability upon the subject of Religion, it must be recollected that the object of their attack was not the superstition of their country alone, but Religion in general. In this circumstance they agree with the characters next to be considered; and he who reflects upon the anxious solicitude which Lucretius, throughout the

versary and assailant of Christianity, in spite of the disposition which he affects to discover, appears to regard the Religion which he desires to destroy with considerable perturbation. It is continually in his thoughts, and seems to haunt his imagination like a spectre. Under the ill-supported character of a philosopher, but with the irritability and rancour of a petty sectarist, he, in general, calumniates and insults it with a brutal malignity. Though fortified by an obstinate determination not to yield to conviction, he pertinaciously declines a sober and impartial inquiry into the subject; not daring, from a dread of the issue, to commit himself to such a state of mind. The whole of his opposition to the Religion in question betrays symptoms of a heart ill at ease, and as much oppressed by fear as irritated by resentment: the flimsy veil with which he endeavours to conceal his agitation, serving rather, by attracting attention, to make it more conspicuous, and recalling to our minds the pitiable condition of those, concerning whom the philosophical historian observes—"*Quanto magis occultare et abdere pavorem nitebantur, manifestius pavidi.*"† How then are we to reconcile this matter? how are we to account for so remarkable a difference, where a perfect resemblance was intended? It can be accounted for rationally on no other supposition, than that they are *different subjects*, upon which the minds of the different parties operated; and that the Religion which the zealots of impiety are so anxious to put upon a level with one confessedly fabulous, is distinguished from it by every mark which can distinguish a true from a false Religion. This distinction, resulting from the truth of the one and the falsehood of the other, is fundamental and invincible, and will always produce a corresponding difference in the regards of men towards them, whatever artifice and labour may be employed to conceal it.

We feel, therefore, no extravagant emotions of gratitude for the favour which our adversaries are occasionally pleased to show to us; and all we desire of them is, to know that *they are understood.*

April 27. J. M.

whole of his work, betrays, to inculcate upon mankind their obligations to his master, for having delivered them from *fear*, by overturning the belief of a providence, a moral governor of the world, and a future state, will find cause to think, that there was some truth in the observation which Cicero puts into the mouth of Cotta concerning Epicurus—"*Nec quenquam vidi, qui magis ea, quæ timenda esse negaret, timeret; mortem dico et Deos.*" De Nat. Deor. Lib. i. c. 86.

† Tac. Hist. Lib. i. § 88.

FRENCH ANECDOTE.

A French Emigrant, while endeavouring in the reign of Robespierre to escape out of France, arrived in a provincial town of that country at the same time with an Emissary of the government, who was charged with the duty of directing the people in the choice of a sound Jacobin to an important situation in the department. The Emigrant had the curiosity to go with the mob into the church where the election was to take place. Some leading persons among the multitude introduced three men to the Emissary, the principles of every one of whom they warranted to be excellent, though there was one of the three whom they specially recommended, declaring him to be more fully established in the true French philosophy than either of the others. The Emissary, somewhat to the surprise of the assembly, paid little attention to what was said of the soundness of the principles of the individual candidate who was presented to him, but abruptly asked this short question —*A't il des passions?* Is he a man of strong passions? The leaders of the mob replied, that if strength of passions was to be the test, one of the other candidates had certainly the advantage, and the man who was distinguished by the violence of his temper was instantly nominated by the Emissary, and elected by the people.

Let me add a few words of application. It would appear from this anecdote (which is a perfectly true one, the writer having heard it from the Emi-

grant who was present) that not only a Jacobin is, as we all know, a man of strong passions, but also that every man of strong passions may be said to be a Jacobin.

I conceive, Mr. Editor, that, according to this principle, we have now some Jacobins among us, who by no means possess that name. For instance, I doubt much whether certain men, who take the very name of *Anti*-jacobins, I mean some of those who conduct the Anti-jacobin Review, (I include indeed only a part of them in my remark,) do not come under a suspicion of being of that very sect which they oppose. *Ont ils des passions?* is the question; Are they men of strong passions? I think they are, and as such I denounce them as Jacobins before the tribunal of the public. I own, however, that I am disposed to denounce some of their antagonists in like manner, and among these I reckon every violent separatist and every fierce and passionate contender for even the soundest doctrines of our religion.

I hope, Mr. Editor, that you will remember this definition of a Jacobin, and that in your future numbers you will judge of men's principles, both in politics and religion, by the test which I have just proposed. I hope, in short, that you will reckon Christian gentleness and candour, to be a symptom both of loyalty and of orthodoxy, and an ungoverned temper to be a mark of disaffection both to Church and State.

S. P.

INFIDELITY BROUGHT TO THE TEST OF EXPERIMENT.

Fas est et ab hoste doceri.

Mr. Godwin, in writing the life of Mary Woolstencraft, meant, without doubt, to recommend infidelity to mankind; but, happily for them, he has in these memoirs exhibited what may be termed a series of experiments, from which they may learn its tendency, both as to morals and happiness.

In the beginning of the work he informs us, that Mrs. Woolstencraft "had received few lessons of religion in her youth, and that her religion was almost entirely of her own creating"—that "she expected a future state, but would not allow her ideas of that future state to be modified by the notions of judgment and retribution."

Now let us hear the progress of this self-created religion. It led her, first, to remissness in attending public worship, and, at length to discontinue it entirely. Mr. Godwin indeed thinks, "it may be admitted as a maxim, that no person, of a well-furnished mind, that has shaken off the implicit subjection of youth, and is not the zealous partizan of a sect, can bring himself to conform to the public and regular routine of sermons and prayers."

Her religion was as chaste as it was devout. It allowed her to live as a wife with Mr. Imlay, without being married to him, and afterwards on the same terms with Mr. Godwin, to whom she was at length married, only to prevent her complete exclusion from decent society.

Her attachment to Imlay seems to have been violent. His neglect of her gave her the most poignant distress. The religion of *her own creating*, totally unlike that which God teaches, affording no resource for her wretched mind, she twice, in the course of five months, resolved on suicide. One attempt to destroy herself, is thus related by Godwin: "She took a boat, and rowed to Putney. It was night when she arrived at Putney, and by that time it had begun to rain with great violence. The rain suggested to her the idea of walking up and down the bridge, till her cloaths were thoroughly drenched and heavy with the wet, which she did for half an hour, without meeting a human being. She then leaped from the top of the bridge, but still seemed to find a difficulty in sinking which she endeavoured to counteract by pressing her clothes closely round her." She, however, was discovered, and taken out of the water. "After having been for a considerable time insensible," continues he biographer, "she was recovered by the exertions of those by whom the body was found."

But let us hasten to the conclusion. She died in child bed. In the detail of this awful scene, we have the following affecting passage; "Her religion, as I have already shewn, was not calculated

to be the torment of a sick bed; and in fact, during her whole illness, *not one word* of a religious cast fell from her lips." In other words, she died like an atheist.

The paradoxical cast of her mind was visible in other things, as well as in the affairs of religion. She ridiculed the fashion of the English women in keeping their chamber for a month; and for herself, proposed "coming down to dinner on the day immediately following her being brought to bed;" but she was too ill to execute her design. The hour was at hand, the awful hour that was to put a period to all her visionary ideas, and all her opportunities of preparing for another world; yet she would still utter her philosophical reveries. Describing what she had suffered, she told Godwin, "that she should have died the preceding night, but that *she was determined* not to leave him."

Such is the good sense, such the piety and comforts of the new philosophy. These are the enlighteners of mankind. These are the people who undertake to cure us of our prejudices!!

VIATOR.

For the Christian Observer.

On looking the other day into the first volume of the Spectator, I met with the following passage—"A little before our club-time, last night, we were walking together in Somerset Garden, where Will Honeycomb had picked up a small pebble of so odd a make that he said he would present it to a friend of his, an eminent virtuoso. After we had walked some time, I made a full stop, with my face towards the west, which Will knowing to be my usual method of asking what's o'clock in an afternoon, immediately pulled out his watch, and told me we had seven minutes good. We took a turn or two more, when, to my great surprise, I saw him squir away his watch a considerable way into the Thames, and with great sedateness in his looks, put up the pebble he had before found in his fob."

After indulging a hearty laugh at the ludicrous circumstance with which the foregoing narrative concludes, I began to consider seriously, whether the mistake of this absent man might not be paralleled by what is done every day by a great part of mankind. A little reflection supplied me with many instances of an affirmative solution of my query; to every Christian observer of the transactions of the world they will readily occur.

When, for instance, men confine all their care to their bodies, and abandon their souls to destruction—when they grasp, with trembling eagerness, the treasures of this world, but carelessly suffer those of a better to slip for ever from their hands—when they toil to obtain the applauses of mortals, like themselves, but disdainfully reject that "honour which cometh from God"—when they impatiently pursue the gratifications of sensual luxury, but forego all the solid and lasting pleasures of religion—when (in short) men hold fast the trifles of time, but prodigally relinquish the inestimable blessings of eternity—what do they but emulate, or rather surpass the folly, without possessing the excuse of him, who, while he pocketted a pebble, threw his watch away?

WRITTEN IN A WINTER'S WALK.

As the earth, when enwrapped in a mantle of snow,
From the centre diffuses a heat,
That prepares every seed in due season to blow,
And each flow'ret to scatter its sweet;

So the soul, robed in innocence, proudly defies
Of cold malice and envy the blast,
And, *within*, forms its blossom and fruit for the skies,
Till the storm of affliction be past.—

My moral was finished, when changed by a thaw,
The snow ran in torrents around;
Vain mortal, said I, with humility draw
The instruction that speaks from the ground.—

Thine *innocent robe* should a Saviour remove,
How *naked* thine heart would appear;—
And dissolved by the beams of his mercy and love,
How fast flow the penitent tear —

But he who thus softens the clods of the earth,
And thus waters the furrows below,
To man's deadened nature can give a new birth,
And make his sins whiter than snow.

R.

I. REVIEW OF NEW PUBLICATIONS.

XV. Mrs. West's *Letters on important subjects.*

(*Concluded from p.* 244.)

In a popular explanation of the thirty-nine articles, much novelty of thought is not to be expected. Without servilely copying any expositor, Mrs. West pays a high degree of deference to the opinions of Bishop Prettyman and Dr. Hey; but in many instances deviating from both, she boldly adventures to illustrate abstract subjects by natural objects*, and too frequently allows, where the tenets and practice of Dissenters are concerned, the full force of truth to common report. Can she conceive that the doctrine of original sin is elucidated by a plant or a flower not appearing as a standard of perfection to a fastidious imagination? The critic on a flower may be deceived in his estimate of its properties; or if he be not, there is a mighty difference between perfection and corruption. God, who uses not comparative, but positive terms on this subject, has confirmed his numerous declarations of the corruption of man, by the strongest proof in the power of omnipotence; by giving his only begotten son, himself the blessed God, to die for the sins of all men. Such stupendous means would not have been used for the restoration of human nature, were its fault only the absence of perfection. The angels may be charged with folly, when scrutinized by the eye of Omniscience, but no Saviour is made an offering for them. "The carnal mind" being "enmity against God," it must not only be frail and prone to evil, but determinedly averse to all that is good. This state, as the article declares, "deserveth God's wrath and damnation." Mrs. West considers this representation of human nature as more likely to gratify an uncharitable temper, than to benefit mankind. Unless, however, the extent of the corruption of man be ascertained, trifling remedies will be used, serving only to quiet just alarms, and to sooth into fatal security; when Christ has declared, that "except a man be born again, he cannot enter into the kingdom of heaven;" and the apostles teach that we are all "by nature children of wrath," that we are to "be renewed in the spirit of our minds;" must "put off the old man, which is corrupt, &c."

Much useless controversy on this subject might be avoided, were a proper distinction made between absolute and relative qualities. God judges of actions, from the motives which caused them; if the motives, therefore, be wrong, that is, have no reference to the divine will, the actions, however fair may be their appearance, are also wrong. This judgment comprehends the whole case, and referring only to one rule, is absolute. But man cannot judge actions by their motives, which do not appear; he, therefore, determines them to be right or wrong from the preponderance of apparent good or evil. He often, also, allows his judgment to refer to different standards of rectitude and obliquity in morals and religion. This relative judgement must necessarily be defective, and defective in proportion to the want of knowledge and the imperfection of the standard by which it is formed.

The most important advantage immediately resulting from the belief of the doctrine of human corruption, as now stated, is the production of Christian humility. This primary virtue corrects that misanthropic spirit frequently observable in people of the world, when compelled by experience to admit the existence of that inherent depravity which they would not believe on the declaration of Scripture. But the Christian, esteeming others better than himself, and being filled with gratitude for divine blessings bestowed notwithstanding the greatest demerits, is not in "danger of becoming capricious, morose, and unattractive," from a consideration of the "guilt of his fellow-creatures."

In proportion as the power of natural corruption is felt, the necessity of conversion or regeneration, and of the agency of the Holy Spirit, will be per-

* Vol. ii. p. 131.

ceived; for if man be corrupt, and if the Church, to the end of the world, be to consist of a peculiar people, zealous of good works, how is the detestation of sin, and the love of holiness, first to be excited? This change, commonly termed conversion or regeneration, is the commencement of sanctification, which has ever been considered as an operation of the third person in the Trinity.

In conformity with the opinion of Dr. Hey, Mrs. West considers the Seventeenth Article as only reciting texts of Scripture, without declaring any doctrine;* but discarding the caution of the learned professor, she begs the question, by asserting that the article is Arminian and not Calvinistic†.

We consider Mrs. West to be a critic very unequal to such a discussion, and to point out the mistakes into which she has fallen in the progress of it, would lead us into a very long detail. We shall, therefore, only remark, that the Church unquestionably avoids the strong doctrine of reprobation, which indeed would ill accord with the admission of universal redemption in the communion service. But if it does not hold strong Calvinism, neither does it abjure that which is moderate, and this approaches sufficiently near to Arminianism for the voice of charity to sooth any turbulent emotion on either part, and produce mutual conciliation and concession.

It is a common, though in an author scarcely a venial error, to which Mrs. West has given currency, that the main body of those who dissent from the established Church, have forsaken predestinarian, and embraced unitarian sentiments‡. The Socinians are, in fact, a small portion of the Dissenters, and, probably, from want of union among themselves, they will verify Dean Allix's prediction, and never become numerous.

Lest the religious instructions contained in these letters should influence the young to abjure society, Mrs. West takes several opportunities of deprecating such an event, and shewing that solitude is likely to produce worse evils than a free intercourse with the world, and a moderate participation of its pleasures. Willing to strengthen her sentiments by the authority of those who ought to possess great weight with every Christian, she says "the Church of Christ furnished missionaries, confessors, and martyrs, who travelled to every region of the known world, and in the courts of princes, among the crowded haunts of men, preached a pure and holy Religion, no less by their example than their precepts. They mixed with the world, without being conformed to it‖." But if these holy men travelled into every region of the known world, was it not for the specific object of preaching the Gospel to those who sat in heathen darkness? And was this Gospel likely to conciliate the affections of mankind, when it thwarted their projects, overthrew their principles, and exposed to contempt whatever claimed their highest veneration? Their example, indeed, taught purity and holiness; but, instead of exciting imitation, it roused such rancour as could scarcely be appeased by their blood. Time has certainly ameliorated matters in this respect; but still the evil of the human heart remains, and will display its enmity against real piety. All therefore, who are determined to mingle with the world without being conformed to it, should posses fortitude that cannot be shaken by continued trials, and patience prepared to endure the scorn of ungodliness. But Mrs. West evidently does not wish to introduce her son upon a stage of mortification; she must, therefore, either form a different estimate of the world from that which the Scriptures appear to us to give, or allow compliances, such as we deem scarcely consistent with Christianity. Perhaps both these suppositions are true; for she must entertain a very favourable opinion of the world to assert, "That wise men always determine upon every case, and plain men and fools follow their ver-

* Vol. ii. p. 163. † Vol. ii. p. 163.
‡ Vol. ii. p. 164. ‖ Vol. ii. p. 349.

dict." Whence then arise all the error, folly, and iniquity, which abound in every nation under heaven? Wise men, too frequently overpowered by numbers, tamely acquiesce in fashions which they despise, and adopt principles, unsupported by reason, which flatter their pride.

Mrs. West also considers what are termed elegant amusements not only as expedient, but sanctioned by the example of Christ, who "went to splendid entertainments, received the luxury of perfumes, and wore a curious valuable robe."* The marriage in Cana is esteemed equivalent to a public amusement. The feast given on the performance of this ceremony was the principal domestic festivity among the Jews; and from the account in St. John's Gospel, it appears that it was observed, in the instance when Jesus was present, with considerable conviviality, which he tended to promote. But what does this case prove? That the Saviour of the world was a guest at the marriage feast of some persons in Galilee, who were too poor to afford the provisions usual on such occasions, consequently there was nothing to apprehend from excess, and every thing which was proper to expect from the friends of Joseph and Mary. Can this entertainment, then, be compared with those, where the blessings of Providence are expended with profusion, and the intercourses of friendship annihilated by a tumultuous crowd. But as no argument is brought in support of these novel and extraordinary opinions, it is merely necessary to enter a protest against them, and beg that they may be reconsidered with caution and candour.

After having been employed in detecting the defects of these interesting letters, justice might require, if inclination did not prompt us, to display some of their numerous excellences. But the character of Mrs. West stands too high to be raised by any selections which could be comprehended within the limits of this account; we need, therefore, only add our tribute of praise to that which has been already paid to her work, many parts of which are certainly well calculated to guard the young against the seduction of fashionable folly—to improve their understandings by the dictates of good sense, and to regulate their conduct by the rules of Christian morality.

* p. 237.

XVI. *The Crisis of the Sugar Colonies; or, an Inquiry into the Objects and probable Effects of the French Expedition to the West Indies, and their Connection with the Colonial Interests of the British Empire; to which are subjoined Sketches of a Plan for settling the vacant Lands of Trinidada. In Four Letters to the Right Honourable Henry Addington, Chancellor of the Exchequer, &c.* London. Hatchard, 1802, pp. 222.

We had hoped that long before the present period this country would have been freed from the foul reproach of the Slave Trade; but it still remains a source of national infamy, and a proof of the paramount influence which the God of this world has, unhappily, obtained among us. We sincerely lament its continuance, not only on account of the *incurable injustice*† which characterizes it, and the miseries which it inflicts on a great portion of the globe, but as it strongly indicates the two prevalent disregard of God's authority, and tends to increase the load of our national guilt.

It has been the policy of those who are interested in this question, to confound the advocates for the abolition of this commerce with the democratical assertors of the rights of man; but the unfairness of doing so is sufficiently evident. What impression the insinuation may have made on the public mind in the moment of alarm, excited by the devastating progress of French principles, we will not pretend to say; but we are persuaded that each succeeding year will evince the folly as well as wickedness of having thus confounded things so essentially distinct, and will prove to the satisfaction even of those who have most vehemently opposed every measure tending to the abolition of the Slave Trade, that they have been blindly resisting the very

† See Mr. Pitt's Speech on the Slave Trade, 1792.

policy which would have given security and permanence to our West India possessions.

Let it never be forgotten (for it is highly important in this view to remember) what were, in the year 1792, the sentiments of the most enlightened members of the British House of Commons on this subject; nothing more than such a reference is requisite to free the cause of abolition from every jacobinical imputation. "I congratulate this house, the country, and the world," said Mr. Pitt, "that this curse of mankind is seen in its true light, and that the greatest stigma which ever yet existed to our national character is about to be removed; that mankind are now likely to be delivered from the greatest practical evil that ever has afflicted the human race, and from the severest and most extensive calamity recorded in the history of the world."

"That the time will come," said my Lord Hawkesbury, who pleaded for a gradual abolition, "when the stock of slaves in the island will be sufficient, no person can doubt—that the Slave Trade is itself an evil, I am ready to admit—that if the question was not to *abolish* but to *establish* it, I, of all those who profess so much zeal for the interests of humanity, would not be the least eager to oppose it.—Here is an evil which can be but of short continuance, &c. &c.—Agreeing then, most perfectly, with the friends of abolition *in their end*, I differ from them only in the *means of accomplishing that end*."

"The Slave Trade," observes the present Chancellor of the Exchequer, "I abhor—nor, Sir, have I taken up my aversion to this infamous system merely from the inspection of those volumes of evidence on your table; no, Sir, it was upon those solid principles, so eloquently and forcibly stated by the honourable gentleman who spoke last (Mr. Dundas.) I know no language which can add to the horrors of the Slave Trade. It is equal to every purpose of crimination to assert that thereby man is made subject to the despotism of man; that man is to be bought and sold."*

* Debates on Slave Trade, 1792.

The decision of the House did justice to the eloquence employed on this occasion by these statesmen, and by many others, no less distinguished for their political wisdom; and a great majority of its members resolved that the first of January, 1796, should witness the final extinction of the British Slave Trade. But notwithstanding this vote, notwithstanding the solemn pledge of their intentions, which the present Ministers of the crown, as well as their predecessors, gave to the nation, the trade still continues in undiminished extent, and measures have even recently been thought of, which would have given fresh vigour and activity, as well as an indefinite continuance to this horrid traffic. We trust however, that the attention of the nation will be again drawn to so momentous a subject, and that on the eve of a general election every individual, who values the national character or the national interest; who has any regard for the happiness of his fellow-creatures; above all, who is anxious to avert from his country the divine displeasure; will seriously consider how he may best discharge the awful responsibility in which he participates, by the choice of Representatives who will feel it their duty to make strenuous efforts for the removal of this enormous evil.

Our readers, we trust, will not think that we have stepped beyond our province in adverting to this great topic, to which the Letters now under review have called our attention; and, we earnestly hope, will not fail to call the attention of the high character to whom they are addressed, and also of the public at large. We are far from regarding it as a mere political question, but as one which is peculiarly interesting in a moral and religious view. It is, to use the language of the great advocate of abolition, "a competition between God and Mammon; and to continue the trade is to adjudge the preference to the latter, to dethrone the Moral Governor of the world, and to fall down and worship the Idol of Interest."

These general remarks do not, we allow, immediately result from the work before us, but they have a suffi-

ciently intimate connection with it to justify us in bringing them forward in this place.

Our Author's object is expressed in the title page, and it appears from an advertisement prefixed to the work as well as from the date of its publication, that the whole, excepting only the last five pages, was written before any account reached this country of the debarkation of the French expedition in St. Domingo. It is necessary to notice this circumstance, in order to obviate the charge of disingenuousness, which might otherwise be brought against the author; as the issue of that enterprise, so far as it has yet come to our knowledge, exactly coincides with his conjectures. Before we proceed to give any account of the work, we wish to observe, that the Author manifestly possesses an intimate acquaintance with the subject on which he has undertaken to write; and that his reasonings, which in most cases are very conclusive, enjoy the advantage of being enforced by language peculiarly energetic and impressive. In the First Letter the Author inquires *what are presumably the objects of the French West Indian expedition*, and assigns very satifactory reasons for believing that a restitution of the old slavery is the true object which the armament is designed to accomplish. This leads him to consider the nature of West India slavery, and he traces its lineaments with the hand of a master.

"That West India slaves, whether French or English, are the property of their master, and transferrable by him, like his inanimate effects; that in general he is absolute arbiter of the extent and the mode of their labour, and of the quantum of subsistence to be given in return for it; and that they are disciplined and punished at his discretion, direct privation of life or member excepted; these are prominent features, and sufficiently known, of this state of slavery.

"Nor is the manner in which the labour of slaves is conducted, a matter of less publicity. Every man who has heard any thing of West India affairs, is acquainted with the term *negro-drivers*; and knows, or may know, that the slaves in their ordinary field labour are *driven* to their work; and during their work, in the strict sense of the term, "driven," as used in Europe; though this statement no more involves an intimation, that in practice the lash is incessantly, or with any needless frequency, applied to their back, than the phrase "to drive a team of horses," imports that the waggoner is continually smacking his whip. I use the comparison merely as descriptive, and not in censure of the West India system; with the accusation, or defence, of which, in a moral view, my argument, let it be observed, has no necessary connection. It is enough for my purpose, that in point of fact, no feature of West India slavery is better known, or less liable to controversy or doubt, than this established method in which field labour is enforced.

"But a nearer and more particular view of this leading characteristic, may be necessary to those who have never seen a gang of negroes at their work.

"When employed in the labour of the field, as, for example, in *holeing a cane piece*, *i. e.* in turning up the ground with hoes into parallel trenches, for the reception of the cane plants, the slaves, of both sexes, from twenty, perhaps, to fourscore in number, are drawn out in a line, like troops on a parade, each with a hoe in his hand, and close to them in the rear is stationed a driver, or several drivers, in number duly proportioned to that of the gang. Each of these drivers, who are always the most active and vigorous negroes on the estate, has in his hand, or coiled round his neck, from which by extending the handle, it can be disengaged in a moment, a long thick and strongly plaited whip, called a *cart whip*; the report of which is as loud, and the lash as severe, as those of the whips in common use with our waggoners, and which he has authority to apply at the instant when his eye perceives an occasion, without any previous warning.—Thus disposed, their work begins, and continues without interruption for a certain number of hours, during which, at the peril of the drivers, an adequate portion of land must be holed.

"As the trenches are generally rectilinear, and the whole line of holers advance together, it is necessary that every hole or section of the trench should be finished in equal time with the rest; and if any one or more negroes were allowed to throw in the hoe with less rapidity or energy than their companions in other parts of the line, it is obvious that the work of the latter must be suspended; or else, such part of the trench as is passed over by the former, will be more imperfectly formed than the rest. It is, therefore, the business of the drivers, not only to urge forward the whole gang with sufficient speed, but sedulously to watch that all in the line, whether male or female, old or young, strong or feeble, work as nearly as possible in equal time, and with equal effect. The tardy stroke must be quickened, and the languid invigorated; and the whole line made to *dress*, in the military phrase, as it advances. No breathing time, no resting on the hoe, no pause of languor, to be repaid by brisker exertion on return to work, can be allowed to individuals: all must work, or pause together.

"I have taken this species of work as the

strongest example: but other labours of the plantation are conducted upon the same principle, and as nearly as may be practicable, in the same manner." (p. 8—11.)

In short, with a few exceptions, "the compulsion of labour by the physical impulse or present terror of the whip is universal; and it would be as extraordinary a sight in a West India island to see a line or file of negroes without a driver behind them, as it would be in England to meet a team of horses on a turnpike road without a carman or waggoner." (p. 13.)

The Second and Third Letters are employed in considering what consequences, interesting to Great Britain, are likely to result from this expedition, on the supposition either of its total failure or of its entire success, or in case of a middle event, or a compromise on the basis of the liberty of the negroes. We are sorry that our limits will not permit us to follow this ingenious writer through the whole train of his argument, in which he points out with great ability the imminent dangers which threaten our West India possessions on any one of the above suppositions. The reasons he advances in support of his opinion, that the attempt to reduce the slaves to their former bondage will prove completely abortive, appear to us unanswerable; but we must refer the reader for many of them to the work itself, which will amply repay the trouble of an attentive perusal: only inserting a short extract.

"Independently of all other considerations, the great bond of submission upon the minds of the negroes is, if I mistake not, dissolved for ever.

"A strange but fortunate prejudice, the creature of early terror, fostered by ignorance and habit, secured in great measure the tranquillity of these colonies before their revolutions; and forms the great security of all the islands wherein slavery still prevails. I mean that *nameless and undefined idea of terror, connected in the mind of a negro slave, with the notion of resistance to a white man and a master.*

"This principle of action, like most others, that have their origin, not in reason, but in ignorance and habit, *when once subverted can never be renewed.* The negro, who has been elevated to the same social freedom with his former master, and has drawn aside the veil by which the weak pedestal of former authority was concealed, can no more regard the one with a superstitious reverence, nor yield a blind obedience to the other. The spell is finally dissolved.

"More especially must this prejudice be incapable of renewal when the practical lesson has been, not only that white men and masters may be resisted, but even confronted in arms, without those nameless dreadful consequences at which the soul was formerly appalled.

"It will be no less impossible again to breathe into such men the terrors which kept them in subjection, than it would be to renew in a philosopher the superstitions of the nursery, so that he should again believe in giants and magicians; or to frighten a man of mature age with the rod of his schoolmaster.

"I consider this change in the *ideas*, of the negroes as the most invincible of bars to the permanent restitution of the slave system in the French Islands: but the revolution that has taken place in their *habits*, is a concurrent and very formidable obstacle." (p. 72—76.)

The justice and force of the following spirited remarks will not fail to strike every one who peruses them.

"Without presuming to calculate the value of Jamaica, and the other Sugar Colonies, and only assuming that it is something short of the full value of his Majesty's European dominions, including our constitution, our liberties, and our national independence; I may infer that we cannot afford to protect these colonies at the expense of *ruining our navy*; and if not, to station permanently there fleets large enough for the purpose in question, would not be an allowable, supposing it might be an effectual expedient. It is reported, Sir, that you have despatched a naval force to Jamaica, strong enough to cope, if needful, with the united squadrons of France and Spain which preceded it. If such be the fact, I condemn not the precaution: but every British heart must lament its necessity. One powerful enemy, disease, our brave tars will be sure to be assailed by, in that fatal region; and his ravages will not be the less destructive, because they may have no other foe to encounter. The hope of booty or of glory, the interest of a chase, or the looking out for a hostile sail, will no longer aid their spirits against the gloomy spectacle of sickness and death among their messmates, and the enervating influence of the climate.

"The exemption of the French marine from the same destructive evils, would aggravate the national mischief of such a scheme of defence, if we should be driven to it as a permanent system. Without keeping a single ship of the line in the West Indies, perhaps even without a hostile intention, the Republic would have the important advantage of diverting and consuming our naval force, as well in peace as in war.—We should have to feed this Minotaur with our best blood continually.—We should probably be obliged to send out every year to be preyed on by tropical diseases, more seamen as recruits, or more entire new ships-companies to supply the waste of death, than

were ever annually consumed before in our most bloody maritime wars, and in all the collective services of our marine.

"When the mind contemplates this dreadful sacrifice, every other price to be paid for the future protection of our Sugar colonies seems of little account:—we sufficiently discern how well Africa will be avenged; and how probably those colonies, for the sake of which we have hugged fondly to our bosoms that deformed monster the Slave Trade, after its frightful aspect has been laid bare before the eye of the national conscience, may soon by a righteous Providence be made the sources of our humiliation and ruin.

"And yet, Sir, to you as the steward of the national purse, I ought to add the important remark, that such great and enduring efforts of defensive preparation would not be less fatal to our finances, than to the lives of our brave soldiers and seamen.—Did the islands grow not only sugar but gold, they might be bought too dear; and the people of this country might grudge to give for the defence of those colonies another tenth of their incomes.

"Even another income tax indeed would probably not long suffice for the new and enormous demands of those distant services. Nay, if we may judge of their expensiveness on so large a scale, by a reference to the charges of comparatively trivial establishments hitherto maintained in that quarter, all the remaining resources of taxation in Great Britain, would scarcely be able long to supply this vast and unprecedented drain. The manufactures and agriculture of this Island, the produce of our Colonies themselves, and the rich commerce of the East, and all the other tributes, which British industry and enterprise levy through a thousand channels, from the whole civilized globe, in aid of our national revenue, might be devoted to West India security, and yet devoted in vain:—numerous, various, and extensive, though they are, all might be absorbed in this insatiable gulph, without lessening the force of its devouring vortex.

"*Charybdin dico? Oceanus medius fidius vix videtur, tot res, tam dissipitas, tam distantibus in locis positas, tam cito, absorbere potuisse!*"

"We might throw the fate of our funds, into the same scale with that of our navy; while France, by merely tossing the sword of negro freedom, or negro force, into the other, would make it still preponderate." (p. 108—111.)

In the Fourth Letter our Author suggests various expedients for warding off the threatened danger from our West India islands; and we trust they will meet the eye and engage the serious attention of government, and of every one interested in the subject. He then proceeds to combat both on political and moral grounds, the plan which is supposed to have been in agitation of settling Trinidada by means of Slavery and the Slave Trade; and on this part of the subject we trace the same acuteness of remark, and the same accurate and extensive knowledge of the subject which distinguish his preceding inquiries. But we must deny ourselves and our readers the pleasure of any further quotations, though there are many passages, particularly those beginning at the 46th and 165th pages, with which we would gladly have enriched our work.

To the plan which the Author proposes for the cultivation of the valuable island of Trinidada, as well as to some points connected with it, objections may possibly be urged; but these, as they are not necessarily connected with what it is the great object of the work to establish, and as our limits will not admit of entering into any farther details, we shall not now discuss. Could the voice of the Christian Observer reach the great body of West India Planters, of which we entertain little hope, we should earnestly entreat them to give this able pamphlet a careful reading; and though we are aware of the stubborn power of early prejudice, we are disposed to hope that they might not be able wholly to resist the powerful arguments which the Author addresses to their self-interest, even if those which he deduces from much higher sources should be disregarded. The measure of abolition, however, seems now to depend but little on the decision of West Indians. They may continue to resist it, they may continue to swell the number of enslaved Africans in the island; but we fear that in that case they will only accelerate instead of retarding the ruin which threatens them.

XVII. Milner's *Sermons.*

(*Continued from p.* 175.)

It is observed in the life of Mr. Milner, prefixed to these Discourses, that his compositions, whether already published, or yet in manuscript, are most perfectly free from plagiarism, and the Sermons before us certainly prove the truth of the observation. They bear every mark of original thought, with the exception of one on 2 Cor. ix. 15. which, though an excellent discourse, least resembles Mr. Milner's usual

manner. The general characteristics of these Sermons are boldness, strength, and fidelity, in exposing the prevailing errors and corruptions of human nature, and in exhibiting the Gospel of Christ as a sovereign remedy for both. The various means by which men deceive themselves as to their religious state are here detected and displayed. The man of the world, the careless sinner, the self-righteous formalist, the designing hypocrite, are each presented in his true colours; and, in the delineation of these characters, there is an individuality and minuteness of description, as well as a closeness of application, which, while they plainly prove the deep penetration of the author, and his thorough acquaintance with the human heart, can scarcely fail to impress and convince the consciences of his readers. Mr. Milner is, however, equally striking and perspicuous in bringing forward the great truths of Christianity, as the remedy for all our spiritual disorders, and in applying them to the heart with all the tenderness and feeling of a true pastor. These discourses afford ample instruction to the serious inquirer, and the most solid grounds of comfort and peace to the sincere penitent. Those who are exposed to trials and temptations will also here find much excellent advice and support, and the experienced Christian encouragement and direction in pressing forwards in his heavenly course. Many other topics occur in these discourses, but those which we have stated appear to be the most prominent and important.

The Sermons which seem to us to possess superior excellence, are the sixth, the seventh, and the seventeenth; and from these we shall extract a few passages, to enable our readers to form a true judgment of the spirit and style of the author.

The sixth discourse is on Phil. ii. 3, 4, 5. and is entitled, "*Lowliness recommended from the Example of Christ*," in the introduction to which Mr. Milner shews the inseparable connection which subsists between the doctrines and the precepts of Christianity.

In one part of this discourse, the author has drawn a striking picture of

"The man who is in a state of nature altogether, without any light, or views, or profession of Christian principles. His life may be decent, his character fair, and his conduct in society, in general, blameless or even useful. Or, he may be scandalously immoral. Self, however, in either case, is his end, his grand object, his God. So wrapt up is he in self-love, that he has not any the least relish of living for the love of God or of his neighbour. If he do a kind and useful action to his neighbour, it is, with him, altogether, lost if he do not conceive of it as contributing to the aggrandizement of himself. He must be praised, esteemed, and extolled. He would have every one give way to his humour. He would cross others, but he would never be crossed himself. He will kindle strife and contention; but then others,—never himself,—are to blame. He desires to be honoured very much beyond his real desert, yet would be thought modest and humble. He cannot bear that other men should be preferred to himself, yet you must not call him a vain-glorious man. He naturally looks at himself as the most important of all beings; to whose satisfaction every one ought to contribute, as if he were more worthy than all others; yet, though he might, one should think, consider that others are as selfish as himself, he makes no allowances for their selfishness; but upbraids them for this very spirit, which he cherishes so much in his own temper. His love extends but little beyond himself, for though he may have some affection for his children and family, perhaps also for his country or his party, yet as he has been used to consider these as parts of himself, his love is still but selfish. He is looking still at his own things, not at the things of others." (p. 82, 83.)

Another part of the same admirable Sermon contains a lively description, on the other hand, of a religionist, who,

"By hearing the word of the Gospel, has, in a crude manner, acquired superficial notions of the doctrines of the truth; and, though a stranger to the faith and hope of the Gospel, fancies, that because he holds the doctrines of the fall and of salvation by Christ alone, through grace, he must be right. His orthodox opinions he takes for faith, though he never came truly as a lost sinner to Christ; and his decent morality, though it flows not at all from Christian principles, he mistakes for the fruits of the Spirit. Thus he is doubly armed with a false hope. He thinks he has both faith and good works, though, in reality, he has neither. How is he to be tried? Turn not away in anger, I beseech you, from the charitable work, which is before me, of attempting to undeceive you, and thus to save your precious soul from destruction. But if any will not give a fair hearing; if any are so vainly confident that they are saved by grace, as to fancy that they need not try what manner of spirit they are of,

their very unwillingness to be probed, is, itself, a suspicious circumstance against them. Bring your state to the test: you cannot stand the test: your fruits are even contrary to those of a sound Christian. You have the same, or as striking marks of selfishness as the man of mere ignorance whose case we have just before considered; the same covetousness, unreasonableness, envy, contentiousness, vainglory, and pride. Or if you are altered in some respects, still your plan is *selfish*; though it may now wear a religious form, as it formerly did a worldly one. You may expect to be honoured and looked upon as a person of considerable consequence in Religion: you are infallible as a Pope, and cannot mistake: you bear not the least contradiction with patience: you are ever apt to imagine your attainments in Religion to be greater than those of others; and no one understands so well as you.—Is this lowliness of mind? Is this esteeming others better than yourself?" (p. 86.)

The foregoing passage evinces a deep acquaintance with the genius of Christianity, and with the human heart, even when covered with the veil of a religious profession.

The Sermon on Gen. xlviii. 15, 16. entitled "*Jacob blessing the Sons of Joseph*," exhibits a patriarchal scene of the domestic kind, drawn by the hand of a master, with great feeling, and chaste simplicity of colouring, and contains many excellent practical lessons, some of them peculiarly adapted to the circumstances of the present times.

In the seventeenth Sermon, which is from 1 Sam. xv. 30. Mr. Milner has exhibited the character of Saul, the first king of Israel, and in doing so has given a strong and lively portrait of those hypocritical pretenders to religion, who resemble him. Speaking of such persons, he observes,

"They will bear no cross; they will exercise no self-denial for God's sake. They consult what is pleasing and agreeable. By this they measure doctrines, practice, and every thing, in which they are concerned. Cheap duties and services, which cost them nothing, they will practise: difficult burdensome duties, which would cause trouble to them, or expose them to reproach, they disregard. Whatever happen to be the fashionable virtues they will follow: what is not agreeable to the manners of the times they live in, they hate; and no precepts of God, however expressly declared, can move them to it. Yet they have a world of reasons and arguments to support their disobedience. The grand source of all their argument, the very hinge on which all their opposition turns,—a rebellious heart itself,—this they neither see nor suspect." (p. 242.)

Through the whole of this masterly discourse, the author discovers a thorough knowledge of his subject, and dissects, with great skill, that hollow pharisaical religion, which so frequently passes for what is real, and imposes not only upon others, but upon the person himself.

In perusing the last Sermon in the volume, entitled, "*St. Peter's Courage, and his Want of Faith*," we were somewhat surprised at the use which is made of the miracle of that apostle's walking on the water. St. Peter's conduct in this instance so much resembles the forward boldness which marks his character, that it may seem rather to afford a lesson of the nature and effects of *presumption* than of *faith*. Mr. Milner, however, considers Peter's conduct in this instance as arising from his zeal, his courage, and the generous warmth of his feelings. But may not these valuable qualities, when unseasonably exerted, injure the person or cause whom they mean to serve? There is, indeed, an opposite character, which our author justly describes, and reproves in the following terms:

"Alas! how many, who call themselves Christians, neither know nor care, in any degree, for this love to Christ, nor are anxious to possess the dispositions which flow from it. Fancying that their general cold assent to revealed Religion is the real faith of the Gospel; and believing little or nothing concerning affections wrought by the Holy Ghost, they move heavily in all their religious course." (p. 346.)

This is, truly, the *frigid zone* of Christianity; but then there is a *torrid zone*, which it is quite as dangerous to inhabit. Men ought not to be driven from one extreme to another. There are rash and forward spirits in the religious world, who require a check to prevent them from injuring themselves, and the cause in which they are embarked. To such characters there is a striking lesson of instruction in the case of St. Peter, which we wonder that Mr. Milner should so entirely overlook in this Sermon.

We were disappointed in not finding amongst these Discourses, one *wholly*

devoted to the important subject of Justification. A full and perspicuous statement of this doctrine, from the pen of so able, so diligent, and so conscientious a Divine, would have been highly gratifying to his serious readers.

It is but justice to observe, that we have met occasionally with an expression in the course of this valuable work, which we should gladly have seen exchanged for another, which would have been less objectionable, and yet would have equally conveyed to the reader the author's meaning. But no candid man, who considers all the circumstances under which these posthumous discourses have been given to the world, will for one moment regard this petty imperfection as detracting from their real worth, or justifying any abatement of the just measure of commendation which we have bestowed on their author, who is now indeed insensible to human praise, and is reaping the reward of his great and beneficial labours in the vineyard of Christ.

In our next number we shall give some account of the life of this eminent divine, which is written by his brother the Dean of Carlisle, and prefixed to the volume of Sermons now reviewed.

(To be continued.)

CONCLUDING OBSERVATIONS
ON
XVIII. OVERTON'S *True Churchmen ascertained.*

(From p. 252.)

WE have in our former numbers given a large analysis of Mr. Overton's work, and we now proceed, according to the purpose which we professed, to state our own general sentiments on this important publication. We shall, however, forbear from minute criticisms. The great features of the work will sufficiently occupy our attention.

The object of Mr. Overton is to shew, that the doctrines preached by those of the Clergy, to whom the name of Evangelical has been given, are contained in our Articles and Homilies, and are also the doctrines intended to be asserted by those who had the principal share in laying the foundations of our Church. We conceive that Mr. Overton has in substance proved his point, and that he has done this by quotations so ample and abundant, and by testimonies so clear and concurrent, as to leave little doubt in the mind of any fair and attentive reader of his valuable book.

We wish it were possible to submit this question to any man who should be new to the subject, and who, after travelling through the volumes written on the one side and on the other, should decide, with the common justice of an arbitrator, which of the two parties approached the nearest, in point of doctrine, to the letter and spirit of the Articles, and to the opinions of those who assisted in drawing them up. Mr. Overton, in our opinion, would unquestionably be pronounced by such an umpire, so far as the question lay between him and his adversaries, to be, in point of doctrine, the more true son of the Church.

But it may be asked, "if the doctrines for which Mr. Overton contends, be, as is alleged, conformable to our Articles and Homilies, how does it happen, that they should meet with so much opposition even from many of the Clergy themselves?" We answer, that habits of thinking are continually undergoing a change; and that although written articles may obstruct and retard that change, they cannot altogether prevent it. That, moreover, a time of indifference respecting doctrines often succeeds a period of peculiar zeal for them; and that in the same manner as the tenets of the Apostles are admitted by us to have been departed from by the Papists, so it is at least possible (we mean not to affirm the two cases to be parallel) that the opinions of the Reformers may be forsaken by some of their successors of the same Protestant Church. Our Clergy, it may be added, are not a few of them the sons of the laity, are educated at the same places, and nearly in the same manner, and naturally partake in the current opinions of the age. In a period, therefore, of the world, in which those sentiments extend themselves, to which the holders of them give the name of liberal, the presumption lies on the side of a considerable departure from the strictness of the an-

cient faith, even among many of the Clergy.

Now, if under such circumstances, a controversy respecting doctrine should arise, the efforts of some Churchmen, and of those especially who should hastily take up their pen in the cause, are likely to be directed to the object of accommodating the articles to the existing taste, rather than to that of maintaining them in their whole original force; we may add that this course of proceeding may more particularly be expected to take place, if there should exist any persons who injure the credit of the real tenets of the Church, either by pushing them to a length not in the contemplation of the framers of them, or even by any little faults or singularities in style or manner, on the part of those persons who should faithfully preach them. Above all, this is likely to be the case, if those articles to which a more lax meaning has come, in process of time, to be affixed by some of the members of the Church, are held, according to their original signification, by any great portion of Dissenters; for, according to this supposition, that class of preachers in the Establishment who strictly interpret their own articles, may be thought in some degree to favour Dissenters, and may at the same time be favoured by them. Under those circumstances, it will be difficult for the sounder members of the Establishment to obtain from their jealous brethren that fair and patient hearing which is necessary to an impartial decision of the subject.

We would refer those who may doubt the probability of such a departure from the strictness of the national faith as we have supposed, to the situation of Scotland at the present day. That the doctrines consented to by the members of that Establishment, on their entrance into it, are Calvinistic in a remarkably high degree, no one who reads over the Scotch confession of faith can for a moment doubt; and yet very Anti-Calvinistic tenets have made so great progress in that country, that two-thirds of the clergy may be considered as holding them.

Mr. Overton, in his endeavours to prove that the clergymen whom he defends are true Churchmen, undertakes also to shew that the Calvinistic opinions held by many of them are the opinions of the Church.

The doctrinal Calvinism of the Church of England, however, Mr. Overton admits, is of a very moderate and qualified kind. There is in truth, as he also admits, a certain kind of Arminianism, which is distinguished from a certain kind of Calvinism only by a very nice line. We shall not enter into the disquisition of this curious and somewhat metaphysical point, especially as Mr. Overton, (p. 97.) in stating his opinion that the Church of England is *moderately Calvinistic*, declares, "that whether the Church of England has determined this way or the other on some of the abstract points agitated between the Calvinists and Arminians, is not our determining point; on this circumstance we do not found the truth of our main position." And he also intimates that it is not so much Calvinism which he is anxious to defend as "the doctrine of salvation by grace, through faith in the Redeemer;" a doctrine which he allows many sincere Christians "hold essentially," who disown the name of Calvinist. Thus much it is right to say, in justice to Mr. Overton, and to do away the too exclusive cast which his performance sometimes exhibits.

We have observed that the Articles of the Church of England teach those doctrines which are now termed Evangelical; meaning by these Original Sin, Salvation by Grace through Faith in Christ, and Regeneration by the Holy Spirit; and if it be also admitted that they are (as Mr. Overton endeavours to prove) moderately Calvinistic, yet our Church may, as we think, be fairly considered as intending to comprehend within her pale both the devout and evangelical Arminian, and the practical and sober Calvinist.

Her Seventeenth Article in particular, though it appears to be Calvinistic, yet seems also to carry in it marks of a compromising spirit. She in this, and in her other Articles, rejects Antinomianism, as every sound and sober Calvinist also does; a heresy, perhaps, the existence of which many of our modern Calvinists may not be so ready as our

Church is to suspect. The Church, however, directs her chief blow at the more natural and much more common errors which lie on the other side. Her great object is to assert the corruption and insufficiency of our nature, the necessity of regeneration through the divine Spirit, and the doctrine of salvation by grace through the atonement of Jesus Christ, which we have already observed are the doctrines peculiarly meant by the term Evangelical.

That which we deem indispensably requisite in a Christian, however, is not merely giving a barren assent to a form of sound words containing these doctrines, but *the practical application of the doctrines themselves to the heart.*

We shall endeavour to explain ourselves on this subject.

It is material, as we conceive, that Man should feel himself to be a sinner, saved not by any deeds or merits of his own, but by an act of undeserved grace. It is essential that he should come as a suppliant to God, not claiming heaven as the just recompense of his works, and not indulging any self-complacent thoughts on account of the assumed goodness of his character, which is the common feeling of the world; but deeply bewailing that corruption which he has discovered in his heart and life, and applying for the pardon of his offences and reconciliation with God through Jesus Christ his Saviour. This application to Christ necessarily implies faith in him, meaning thereby a cordial and firm belief that he is the Saviour, the only Saviour of men. Thus applying he obtains the mercy he implores; in other words, he through faith is justified, or accounted just before God.

We have thus endeavoured to explain what we mean, when we say with our Church, that we are justified by faith alone: by which we are to understand being justified by grace through faith. Faith in this view of it, as the means of our justification, evidently stands opposed to works. Salvation, as the Scripture says, "is of faith, that it might be by grace;" and again, "by grace are ye saved through faith, and that not of yourselves, it is the gift of God, *not of works*, lest any man should boast;" and again, "Now to him that worketh not but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

Faith, however, if it be genuine, fails not to produce works, and it can only prove itself genuine, by producing them. It is thus we hold with our Church, the great doctrine of justification *by faith alone;* a doctrine, the very terms of which have given much offence; for it has been assumed by hasty and unthinking men, that they who speak of being justified "*by faith*," and especially "by faith *alone*," in conformity to the Church of England and to the Scriptures, are altogether the enemies of good works; are Antinomians, who make void the whole law of God; are sectaries within the Church, and are the very children of sectaries by whom, in former periods of our history, Christianity was disgraced. We reject the accusation. We quote the Articles which affirm the justification of man by faith alone; and we retort on those who thus accuse us the charge that they, sometimes by speaking both of a first and second justification; sometimes by giving to faith the credit of justifying only because it includes good works, instead of regarding it as opposed to good works, in as much as it implies a renunciation of them as a means of our justification; take away the strength of that doctrine which our Articles assert, and fail in beating down sufficiently that pride of man which is the great obstacle to the reception of the Gospel of the Grace of God, and which is also the worst enemy to the real practice of those good works which both sides profess to be so zealous to recommend.

We have mentioned two of the chief doctrines which are denominated Evangelical; we will speak also of another, which is no less essential to the attainment of real goodness or holiness; namely, a sense of our own inability to produce this goodness in ourselves by the exercise of our natural and independent powers, and the consequent necessity of humble and habitual dependence on the grace of God, and of constant and earnest prayer to him for the attainment of it. The virtue acquired in this manner will be a devout and humble, a pure

and holy, an internal and real virtue; a virtue very different from that of worldly men, and far more copious in its fruits. One great part of the orthodoxy of our Church consists in the establishment of this doctrine of dependence on the Holy Spirit of God; a doctrine which, though, in common with the others already named when taking the shape of an article of faith, it may appear to some to afford only a topic for barren controversy; yet produces effects, as we have endeavoured to shew, of the very first importance, and of the most extensive kind.

It will. perhaps, be said, that all or nearly all Churchmen agree in the tenets of which we have now spoken; and that if those who are denominated the Evangelical Clergy would contend for these alone, and would contend for them in the same plain and practical manner which we have used, little room would be left for controversy. Let it, however, be remembered, that a cold assent to these doctrines is not sufficient, since they are valuable only in proportion to their influence on every temper of the mind, and every part of the conduct. The simple acknowledgment of them may render a man orthodox, but the practical use of them alone can constitute him really religious; and without attending to this distinction, we shall not be able sufficiently to appreciate the difference which exists between many of those persons who are the objects of Mr. Overton's apology, and some of their opponents.

We admit, indeed, that some of those who are commonly termed Evangelical Clergy may not always be sufficiently practical in their mode of speaking of these tenets. We fear, however, that not a few of our Clergy are either much too silent on these points, or, in guarding as they think against the abuse of them, in truth take away their force. There is too much ground to suspect that many a hearer of sermons, in the present day, is not sufficiently led to see his absolute need of a Saviour, and thus to lay the foundation of his religion in deep repentance and humility; to smite upon his breast and say, *God be merciful to me a sinner;* or to implore grace to convert his heart and save him from the power of his iniquities: but is too much permitted to place his dependence on the goodness of his life, and to fancy that he has in himself a power and will to be virtuous.

Having noticed the errors on the one side, we proceed to add some observations on the other.

We admit that our Reformers, in general, were moderately Calvinistic in their faith. A reference to the works of former times will, however, shew that the Calvinists of those days were men of a very practical cast, and that in their ordinary discourses they often spoke a language which would, perhaps, be considered by some of our contemporaries as leaning too much towards Arminianism. When, indeed, they penned their articles and declared their faith, or when they treated of the author of man's salvation, and the source of every good and perfect gift, or when they spoke of the great determining cause of all human accidents and events, the powers and faculties of man seem to have been annihilated in their view. God is then the all in all. His will predestinates; his providence alone ordains; his grace both prevents and follows us: he begins, carries on, and perfects the work of our salvation.

But this is not the only view of Religion which they give; as if forgetting these ascriptions of all grace and power to God, they at other times address themselves to man as a being responsible for his actions; free to choose, and to refuse; having a fair offer of salvation made to him; sure of happiness if he takes those means of attaining it which are brought within his power; and if he fails to do this, most clearly and undeniably chargeable with his own condemnation. They no less plainly and unequivocally command, exhort, and rebuke. In addressing men, they not only speak of Christian privileges, they also direct every one to *learn* and *do* his duties.* Many of

* The preface to the Book of Homilies (a work which Mr. Overton frequently quotes in confirmation of his mode of interpreting the Articles) consists, in a great degree, of discourses or sermons (some of them, indeed, not

them even abound in what some higher Calvinists of thepresent day might be inclined to call legal or moral preaching; for they dwell on particular sins, and they describe at large individual graces. They aim not merely to point out the true faith, but also fully to direct, inform, and instruct; and they assume that there is in all religious hearers a mind patient and attentive, and disposed to learn the details of moral duties. If, therefore, they appear to those who are jealous on this point to be at one time too Calvinistic in their views, and even to gratify for a moment an Antinomian taste; they presently redeem their character by the plainness and abundance of their exhortations to right practice. They often inveigh against a barren faith as being a mere *phantasie*;* and in speaking of good works they give to them in general not a cold and guarded, but a warm and zealous praise.

We have entered into these observations, because we think that the question agitated by Mr. Overton, namely, how far those of our Clergy, to whom the name of Evangelical has been given,† have a claim to be considered as the followers of our first reformers and of the earlier luminaries of our Church, depends not simply on the proof that the former agree with the latter in certain great articles of faith, but also on another point not always sufficiently adverted to; we mean on the attention which is given to practical subjects, and the practical use which is made of religious doctrines in the two cases. It is possible that a minister may plead an adherence to the doctrines of the reformers, in justification of his departure from their mode of attacking individual sins and inculcating particular precepts.

There is, undoubtedly, an anxiety to be right in points of faith, which belongs to every mind properly occupied with religious subjects. There is, on the other hand, an exclusive zeal for doctrine, and a critical taste for soundness, which indicate, as we conceive, a somewhat unsound state of the heart; for doctrines are in order to practice; and whenever a practical mode of preaching doctrine, and the inculcation of moral precepts on Evangelical principles, acquire the name of legal or moral preaching, the true faith may be considered as endangered; not perhaps through the denial of it, but through the silence which prevails respecting those Christian tempers, and that strict and self-denying practice, which ought to result out of it. The silence of the preacher produces negligence in the hearers, and this negligence will, in time, bring the faith itself into disrepute. Antinomianism, in this case, may be beginning to spring up, even while no Antinomian tenets are asserted; for it is a weed which will grow in any soil, not excepting that of orthodoxy itself.

It may be said, that in a time of too general inattention to doctrine, it becomes the ministers duty more particularly to dwell on the greater doctrinal truths. This is, no doubt, a just and important remark. It is, however, to be remembered, that in these days (we

sufficiently according with the greater delicacy of modern times) on particular sins and individual duties. In the preface to it is the following passage—"Considering how necessary it is that the word of God should at all convenient times be preached to the people, *that thereby they may both learn their duty towards God, their prince, and their neighbours*, according to the mind of the Holy Ghost, expressed in the Scriptures, &c. &c." The first Homily then begins by asserting that Scripture contains "God's true word, setting forth his glory and *man's duty*;" and it ends with observing, that "he most profiteth by reading that book who is most changed into that thing which he readeth; who is daily less and less proud, less wrathful, less covetous, and less desirous of worldly and vain pleasures." In the homily on Faith is the following passage: "Let us, therefore, good Christian people, try and examine our faith what it is. Christ himself speaketh of this matter, and says, the tree is known by the fruit, therefore let us do good works, and thereby declare our faith to be the lively Christian faith. Let us, by such virtues as ought to spring out of faith, shew our election to be sure and stable, as St. Peter teacheth—Endeavour yourselves to make your calling and election sure by good works."

* See Book of Homilies.

† By the use here made of the term Evangelical, we are far from intending to affirm that those are exclusively entitled to it, to whom it is sometimes exclusively applied: we know the contrary; we use it because it is understood.

speak more particularly of the metropolis and of our larger towns) hearers select their own favourite minister, and that, therefore, a very doctrinal preacher is likely to address a congregation which is already, perhaps, of a too doctrinal cast. He may possibly be confirming the faults of his own followers, and gratifying *their* particular taste, even while he is opposing the errors which are the most common in the world.

The point then, which we mean to affirm, is this; that the asserter of the soundest doctrines, unless with great diligence and distinctness he probes the heart and reproves the sins of that class of hearers by whom he is surrounded, may very possibly prepare the way for Antinomian successors. It becomes easy for them to build on his foundation. They have only to push his too barren doctrine to a greater barrenness, and his too unpractical Calvinism to a Calvinism less combined with practice: they may then teach the people to despise the moderately Calvinistic and practical preacher as a man who is unsound, and, in no long time, soundness of doctrine may be considered by their hearers as the appropriate description of Antinomianism itself.

We know that many of that highly valuable class of men whom Mr. Overton defends are free from the fault which we have described, and that not a few hold a course directly opposed to it; and we have every reason to believe that the same might be truly said of numbers who have not been within the sphere of our observation. We are also firmly persuaded that the peace and good order of society, the cause of morality, and the interests of our holy religion which is the bond and cement of both, have been at least as zealously and effectually sustained and promoted by the efforts of the whole of this class of men as by those of any other body whatever; but we apprehend that there are a few to whom the friendly caution we have now given, may prove useful. These may, in general, have deviated in no great degree from the right line; nay, of most of them, perhaps, charity would only say that they were in danger of deviating; but the welfare of their people is so highly interested in their scrupulously avoiding the error we have pointed out, that we trust they will not think it requisite for us to offer any apology for the preceding observations.

We profess to be ourselves zealous for those doctrines which we have shewn to be included under the name of Evangelical, and to be little anxious on the subject of the Calvinistic and Arminian controversy. As an apology for our moderation on this point, we beg leave to offer to our readers the following passage from the works of one of our Bishops, who flourished towards the close of the seventeenth century; a passage which may, perhaps, contribute to inculcate candour on two opposing parties, at a period in which the union of the moderate and the pious on each side is particularly called for by the general circumstances of the Church.

> Each opinion has some practical advantages of its side. A Calvinist is taught by his opinions to think meanly of himself, and to ascribe the honour of all to God, which lays in him a deep foundation for humility; he is also much inclined to secret prayer, and to a fixed dependence on God; which naturally brings his mind to a good state, and fixes it in it. And so, though perhaps he cannot give a coherent account of the grounds of his watchfulness and care of himself; yet that temper arises out of his humility and his earnestness in prayer. A Remonstrant, on the other hand, is engaged to awaken and improve his faculties; to fill his mind with good notions; to raise them in himself by frequent reflection; and by a constant attention to his own actions, he sees cause to reproach himself for his sins, and to set about his duty to purpose, being assured that it is through his own fault if he miscarries. He has no dreadful terrors upon his mind; nor is he tempted to undue security; or to swell up in, perhaps, an imaginary conceit of his being unalterably in the favour of God.
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> Both sides have their peculiar temptations as well as advantages: the Calvinist is tempted to a false security and sloth; and the Arminian may be tempted to trust too much to himself and too little to God. So equally may a man of a calm temper and of moderate thoughts balance this matter between both the sides: and so unreasonable it is to give way to a positive and dictating temper in this point. If the Arminian is jealous to assert liberty, it is because he cannot see how there can be good or evil in the world without it:

he thinks it is the work of God that he has made for great ends, and, therefore, he can allow of nothing that he thinks will destroy it. If, on the other hand, a Calvinist seems to break in upon liberty, it is because he cannot reconcile it with the sovereignty of God and the freedom of his grace, and he grows to think that it is an act of devotion to offer up the one to save the other.

The common fault of both sides is, to charge one another with the consequences of their opinions, as if they were truly their tenets: whereas they are apprehensive enough of these consequences; they have no mind to them; and they fancy, that by a few distinctions they can avoid them. But each side thinks the consequences of the other are both worse, and more certainly fasten to that doctrine, than the consequences that are urged against himself are. And so they think that they must choose that opinion that is the least perplexed and difficult; not but that ingenious and learned men of all sides confess, that they feel themselves very often pinched in these matters.

But besides the diversity of sentiment already noticed, it may be observed, that there are wide differences of opinion among those who interpret the Seventeenth Article in the Arminian sense, and are, therefore, indiscriminately called Arminians, and likewise among those who interpret it calvinistically, and are therefore classed under the general name of Calvinists.

There are, also, many Arminians who, as was before remarked, are separated from many Calvinists only by a nice line. We think that Mr. Overton has not sufficiently adverted to these circumstances. He has classed together the high and the moderate Calvinist, who in fact is not, strictly speaking, a Calvinist, as he differs more widely from Calvin than he does from many who are called Arminians. He has, moreover, ranked among the Calvinists some who are on the Arminian side, and who are zealous only for what may be more properly termed Evangelical than Calvinistic sentiments. He has classed the Arminian, who, though not a Calvinist, yet agrees with him in many if not all the Evangelical doctrines, with some of that very heterodox and almost Socinian party, against whom the Church of England Articles are principally pointed. He has, for example, placed together on one side, Mr. Fellowes, and Mr. Daubeny, many of whose opinions stand in diametrical opposition to those held by some of his warmest admirers; and on the other, Mr. Romaine, Mrs. More, and Mr. Wilberforce. The two last indeed strenuously plead, in their writings, for those doctrines which may be properly termed Evangelical; but so far are they from approaching the Calvinism of the former, that one line cannot be pointed out in the works of either of them, which contains exclusively Calvinistic sentiments.

That there are many truly religious persons, who agree in all the fundamental points of faith, who yet disavow the names of Calvinist and Arminian respectively, is well known. It is also plain, though there be a mass of evidence in favour of the Calvinistic principles of our earlier divines, that the most which can be extracted from our Articles and Homilies falls far below the rigour of John Calvin's system, as Mr. Overton himself, (p. 96) acknowledges; and that the Liturgy seems at least equally to favour the opinions of the Evangelical Arminians on the subject of Redemption. We therefore regret that there should be any thing in the construction of Mr. Overton's work, which, notwithstanding the qualifying passage at the 97th page of his book already noticed, is calculated to leave an impression on the reader's mind (an unfair one we admit) as if he regarded Calvinists as the only true Churchmen. That they are true Churchmen, Mr. Overton has most satisfactorily proved, as well as that many of their opponents have no claim to that title; but yet we maintain that there is a large body, we trust a very large and increasing body, who, disclaiming equally the invidious appellation either of Calvinist or Arminian, cordially concur with us in holding, that man's salvation is wholly of grace applied through that faith which is the gift of the Holy Spirit and which uniformly issues in love and obedience; and that his perdition is wholly of himself. (See Christian Observer, No. 1, p. 10.)

We should also rejoice to have seen every expression which inclines to the ironical, sarcastic, or contemptuous, expunged. Mr. Overton, we may justly say, has treated his subject with so much ability, impartiality, acuteness of research, and perspicuity of arrangement, that all such modes of expression are unnecessary, and rather tend to irritate an adversary than to promote truth. A weak cause may require aid from asperity of language, but the cause of truth and orthodoxy requires no support which is not consistent with perfect fairness, and with uniform charitableness both of sentiment and expression. In general, Mr. Overton is highly distinguished by his calmness and moderation, but on a few occasions he has indulged in certain modes of expression, of which his opponents indeed are seldom sparing, but which ought to be carefully avoided in all theological disquisitions. Speaking, however, of the intrinsic value of the work, these are only specks.

After comparing his authorities with the originals, and examining them with a view to estimate the doctrines inculcated in the context, we are of opinion that he has very faithfully depicted the principles of the reformers and their successors; and several collateral testimonies might be produced, which speak the same language. A presumption arises hence of his being equally fair in his representation of the sentiments of modern divines. Not having collated all of them, we cannot speak so decidedly on this point; but so far as we have gone, we have remarked only one inaccuracy, and that of no great importance. He observes, (p. 341.) that Mr. Gisborne "maintains that it is the intention of the *present legislature*, whether that be or be not the same with the intention of the legislature of the 13 Elizabeth, which the subscriber is bound to satisfy," but he omits to mention that Mr. Gisborne qualifies that opinion very materially, by affirming that the articles must, in any case, be *fairly* interpreted and *actually* believed.

Being anxious to bring our labours to a close, we shall not detain our readers with any particular notice of the style of this work, which we allow to be in some points considerably defective.

To conclude therefore; we have no hesitation, on a review of the whole, to pronounce Mr. Overton's book a most masterly defence of the old Church of England doctrines; more free from bigotry or passion than any predecessor in the same walk; more ample and perspicuous than any former attempt; and with some omissions, and some judiciously-selected augmentation of extracts, it would, in our opinion, be a very perfect defence, and must ultimately have great influence on the minds of the Church at large.

XIX. *Thirteen Practical Sermons, founded upon Doddridge's Rise and Progress of Religion in the Soul, to which are annexed, Rome is fallen, a Sermon preached at the Visitation held at Scarborough, June 5, 1798, and St. Peter, a Sermon preached before the University of Cambridge, May 4, 1800, by* FRANCIS WRANGHAM, M. A. London: Mawman, pp. 292.

NUMEROUS volumes of Sermons are daily issuing from the press, and yet it continues a frequent, and we think a just occasion of complaint, that there are few to be met with, even of those whose doctrines are perfectly consonant to Scripture, sufficiently plain and perspicuous, and at the same time sufficiently animated and impressive, to be read with interest and effect in the domestic circle. This may appear scarcely credible to such as have perused the admirable productions of many of our English Divines, merely with a view to their own edification. The head of a family, however, who is really solicitous to promote the religious improvement of his household, will find the number of discourses, which are tolerably level to the capacities of his audience, and likely to engage their attention, so limited; as to prove a formidable obstacle to the attainment of his object. To convey knowledge to uninformed minds is indeed no easy task; it requires the union of very opposite qualities, and can only be effectually performed by such

as possess considerable talents, and are willing, in the spirit of our blessed Lord, to forego the applause of the learned and to employ these talents in the service of the meanest of their fellow creatures.

In this view we think the public much indebted to Mr. Wrangham, who, though evidently equal to the task of original composition, has condescended to employ himself in giving a more popular form to the valuable materials contained in the late Dr. Doddridge's justly celebrated "Rise and Progress of Religion in the Soul;" a book too well known to render any analysis of the sermons which have been founded upon it necessary, few productions having had a more extensive circulation, and few, we believe, having been more signally instrumental in turning sinners from the error of their ways, and in edifying true Christians.

The particular structure of this excellent work it must, however, be acknowledged, has tended to confine its use to the closet, and to prevent its being generally employed as a vehicle of instruction to children and servants. This defect has been remedied by Mr. Wrangham, and we are persuaded that we cannot more powerfully recommend his performance than by stating it to contain a faithful transcript of Dr. Doddridge's sentiments. Mr. Wrangham's style is certainly very pleasing, but, considering the class of persons for whom he wrote, we think that in many passages a less artificial construction might have been advantageously adopted, and expressions more intelligible to common readers might have been selected by him. On the whole, however, the volume before us furnishes a valuable addition to the domestic library of the Christian.

Two orginal sermons are added to those taken from Dr. Doddridge: the occasions on which they were preached are mentioned in the title page, and will sufficiently account for their more elaborate style.

II. REVIEW OF REVIEWS, *&c. &c.*

To the Editors of the Christian Observer.

GENTLEMEN,

WHILE I cordially approve of the general strain of your critique on Mr. Bogue's Essay, (No. 2, p. 112.) I a little object to what you advance, with regard to exceptions from the general rule of obedience to civil government. You have very ably shewn that Mr. Bogue's opinions on this subject are totally inconsistent with those passages in the sacred writings to which he refers: but I think you do not yourselves define, with sufficient precision, the cases which you say may justly be excepted from the general command, or distinctly point out how men ought to act when such cases occur. It is true you call the attention of your readers to the spirit of Christianity, as leading to a proper estimate of our duty in this particular, and you state one clear exception to that general injunction to obey rulers which the apostles have given, viz. that when obedience to civil government is not compatible with the commands of God, we must obey God rather than man; but then you intimate that there may be exceptions of a different nature, which you call "extreme cases."

That there may be exceptions, I allow, but I am by no means disposed to admit that there can be any which do not result from our obligation to obey God rather than man; from the obligations, in short, of justice and charity.

While we hold the supremacy of the divine law, and the absolute duty of bringing all our thoughts, words, and actions to the test it affords, we ought to reject every idea of any exception to particular commands of Scripture, which is not deducible from Scripture itself fairly interpreted: and applying this rule to the particular case before us, no limitation to the command to obey magistrates ought to be admitted, except what is fairly implied in other divine precepts; and it is obvious, that in such cases, obedience to magistrates would be obeying man rather than God, and, therefore, contrary to Christian duty. In all other cases

whatever, we are bound by Scripture to obey. If this be the case, there must be an inaccuracy in considering extreme cases as exceptions to the divine command, unless you mean by the term, such exceptions as I have described. For, what is generally meant by an extreme case? a case in which men are released from the obligation of ordinary rules, and left at liberty to yield to the pressure of the moment, and to act accordingly. The prudential maxims of worldly men will harmonize with such exceptions; but the Christian ought not to give up his high standard of right on the pressure of emergency, or suffer it to be lowered by the admission of any exceptions which it does not itself justify or prescribe.

Circumstances of extremity can never, however, of themselves, be admitted to justify a deviation from the law of God. To that law the Christian is commanded to look, and to regulate his conduct, under all circumstances, strictly by its precepts: a view of the subject which is fully confirmed by Scripture history. Instead of shrinking from sufferings, Christians are to follow His steps who was *made perfect through suffering;* and to *be faithful unto death, if they would obtain the crown of life*. You yourselves, indeed, very properly contend that no exception to the duty of obedience to rulers can be found in the New Testament, except what is conveyed in the precept to obey God rather than man. There is, therefore, an inconsistency in your admission of extreme cases as exceptions, which arose, probably, from the hurry of composition.

"Extreme cases," says Mr. Burke, "teach their own lessons," and you honour his maxim by speaking of it as the fruit of practical wisdom. How far it may accord with the wisdom of this world, I will not inquire, but it appears to me to be at variance with that *wisdom which is from above*.

I always conceived that it was never more necessary for men to stop their ears against the suggestions of flesh and blood, than when their nature was taxed and tried to the utmost by pain and suffering, either felt or apprehended; and when instinct and passion were clamorous for a release from the restraint of principle and conscience. I conceived, that on such occasions, it was the urgent duty of a Christian to look to God for help, and to beg to be taught by him and his word how to act. But Mr. Burke sends us to another master, and tells us that the very extremity in which we find ourselves, will best teach us what course to pursue. Those who look, practically at least, on temporal prosperity as the greatest good, may do well, when threatened with evil, or smarting under it, to take a lesson from the instincts and feelings excited by it, and pursue the course they direct; for if not so excessive as to overpower the soul, they will certainly quicken and invigorate all its faculties, and they may lead to the discovery and attainment of the most effectual remedy. But if it is the part of the follower of Christ, under such circumstances, not to enjoy the world but to overcome it; *not to love the world nor the things of the world*, but to fight a good fight and keep the faith, *looking* for a reward *to him who is invisible*—then worse advice could not be given to him, than to take a lesson from the pressure of calamity under which he is placed. Are not his present sufferings or fears, the very worst monitors he can have, if it is his duty to look on temporal distress as of small moment, compared with the favour of God; and not to count even his life dear unto himself, so that by continuing faithful to his God, he may finish his course with joy?

You apply to far sounder principles when you say, that in extreme cases, which are exempted from the obligation of the divine command in its literal sense, its spirit will continue to be a sufficient guide. That its spirit will be more or less a guide, I admit. A due attention to it will moderate opposition to the authority of rulers, and tend to allay, if not to extinguish the angry and bitter passions which such opposition naturally excites. It may, however, be fairly questioned, unless you mean by *extreme cases* those ex-

ceptions which are fairly deducible from the word of God, whether in such cases it be a *sufficient* guide? If you mean any thing more by the term; then must attention be paid to those circumstances of pain and suffering which are thought to vindicate a departure from the divine command. Pain and suffering admit of various degrees: and will it be contended, that their amount and pressure, in each individual case, must not be leading considerations in determining the conduct? If so; it must be conceded by an advocate for the system I am combating, that our feelings and fears are guides, and important guides. How far their guidance will be safe, and how far instinct and feeling and impatience of suffering will be good moral counsellors to the disciple of the self-denying Jesus, in a course of conduct of which they have been the advisers and authors, it is unnecessary to discuss after what has been already said.

It may be objected to what I have advanced; that with regard to a large share of the difficulties which occur on the subject of the limits of obedience to civil government, Scripture neither solves them nor affords grounds for their solution; and that, therefore, we are reduced to the necessity of framing some rules for ourselves. But this I deny. For even if it could not be shewn by an induction of particulars that the divine law afforded sufficient light in this and in every branch of morals, I should believe it did, from our being called to fix our eyes on it alone as an universal rule of duty; and I should impute our inability to discover in it the path of duty under all circumstances, to our waywardness, blindness, and want of application.

I have felt the less reluctance in expressing with freedom my objections to the passages in your work on which I have commented, as I have no doubt of your zeal to uphold the religion of Christ in its full authority, and of your wish to be set right, if, at any time, any thing should drop from you, in the haste of composition which does not strictly accord with your general principles, and with the furtherance of the great object you have in view, the promotion of sound and vital Christianity. B. T.

We admit the force of the observations made by this candid and judicious Correspondent, and we stand corrected for our want of precision in expressing our sentiments. We should be glad to see his pen employed on a more general and comprehensive investigation of this difficult but important subject.

To the Editor of the Christian Observer.

SIR,

In the British Critic for December 1801, there is a Review of Mr. Greatheed's Sermon, occasioned by the death of Mr. Cowper, the celebrated poet; on a passage of which I wish to make a few remarks, through the medium of your instructive Miscellany. The passage is as follows: "We have read with earnest attention these interesting and affecting memorials of a man most eminently distinguished for abilities; and we cannot but consider the Discourse, and the facts it relates, as an awful warning against the errors of Methodism. Cowper, of an anxious and melancholy disposition, after shrinking from public business, and being overwhelmed with a morbid desperation in consequence of that step, fell under the tuition of an eminent methodistical divine. From the progress and nature of his sufferings, it appears almost demonstrably certain, that they arose principally, if not entirely, from this cause. His active imagination, too attentive in some respects to its own movements, exaggerated both his religious comforts and his religious fears; and both were regarded according to the doctrines he had unfortunately imbibed, as actual intimations from heaven. Of consequence, when his constitutional infirmity inclined him to melancholy, it became a religious melancholy of the blackest and most oppressive kind; and thirty years of an innocent and very pious life, were passed under the horrors of habituate desperation. Had he conversed at first with a divine

more able to give him sound instruction in the Gospel, all this misery would, most probably, have been avoided; and the violent derangement of his mind, which occasionally recurred, would never have happened."

It is here acknowledged by the Conductors of this respectable work, that Mr. Cowper was of an anxious and melancholy disposition; that he had shrunk from public business, and was overwhelmed with a morbid desperation in consequence of that step, *previous* to his falling *under the tuition of an eminent methodistical divine.* But if this were the fact, as it certainly was; it appears somewhat extraordinary, that in the very next sentence the Reviewer should assert, *That from the progress and nature of his sufferings, it appears almost demonstrably certain, that they arose principally, if not entirely from this cause*, viz. his having fallen under the tuition of an eminent Methodistical Divine.

It is farther stated by the Reviewer, that the black and oppressive melancholy, under which Mr. Cowper laboured, would probably have been avoided, and the violent derangement of his mind would never have happened, had he conversed at first with a divine more able to give him sound instruction in the Gospel. But this is surely a very gratuitous assumption.

I am not in the smallest degree concerned, Mr. Editor, to vindicate the Divine in question from the accusation of Methodism. My object is merely to point out what appears to be the real state of the case, and to guard the public against being led to imagine, that those animating and scriptural views of Christianity which are exhibited in Mr. Cowper's works, were, in any measure, the cause of his unhappy disorder. If we attend to facts more than to mere assertions, we shall find, that so far is it from being almost demonstrably certain that Mr. Cowper's sufferings were the effect of his particular views of Religion, that it will admit of very satisfactory proof, that to those views, however acquired, he owed a considerable alleviation of his malady. His religious opinions may have given to his melancholy a new direction; but at no subsequent period of his life did it wear so black an aspect, nor produce such a degree of morbid desperation as previous to that change of sentiments from which the Reviewer deduces its increased malignity. The extremity of his mental suffering before that time, had thrice led him to make an attempt upon his life. The fact remains recorded in his own hand-writing: but it does not appear that he was ever afterwards driven to a similar act of desperation. On the contrary, he seems to have derived from the soothing influence of his religious belief, the only lucid interval (an interval of very considerable duration)—the only happy and peaceful hours he enjoyed, subsequent to his first severe attack.

Had Mr. Cowper manifested no symptom of mental derangement previous to his embracing those Religious views which the Reviewer considers as Methodistical, still it would not have been almost demonstrably certain that he owed his malady to those views. This, however, is so far from being the case that it is demonstrably certain that his malady had an earlier origin; and it is probably that it was interwoven with the constitution he brought with him into the world, although it may have received a tinge from the prevailing sentiments of his mind.

The British Critic in saying that Mr. Cowper's views were methodistical, pays, we apprehend, a higher compliment to Methodism than he intended, and which, if just, would doubtless tend to raise it in the estimation of those persons of judgment, taste, and piety, who see in Mr. Cowper's writings sound and scriptural Christianity ably and faithfully delineated. I remain, Mr. Editor,

Your very humble servant.

M.

To the Editor of the Christian Observer.

SIR,

I READ with approbation many parts of A. B's letter in your Number for April, p. 258, but I do not readily see

how a department entitled "Reviewers Reviewed," can possibly be conducted without wearing a polemical aspect. I admit, however, that it ought not to be conducted in a polemical *spirit:* I admit also, that however important it may be to discredit works subversive of spiritual Religion, there is nothing, even in that end, which can justify a deviation, in any degree, from Christian candour and charity. Wishing to see these admissions established in their fullest latitude, and practically adhered to by the Christian Observer; I must yet confess, that A. B. extends his candour farther than the case requires, in considering the objection of the Anti-Jacobin Reviewers to lie against the "term" *spiritual Religion*, and not against the thing thereby designated. He will be convinced of the contrary, if he reads the whole of the passage alluded to, with the same attention which has been bestowed upon it by your very sincere friend and well-wisher. Y.

To the Editor of the Christian Observer.

SIR,

THOUGH a Dissenter both from habit and principle, I am certainly well affected to the government under which I live, and far from being particularly hostile to the Established Church.

I am now an old man, Mr. Editor, and consequently have been witness to many revolutions in sentiment, as well as in states and empires. During the last thirty years of my life I have been particularly attentive to the course of events; to the state of parties; and to the tempers which have been exhibited in what may be called the religious world. My rule of judgment has uniformly been, what is sometimes too much overlooked by all parties, holy Scripture; and though I may have erred in my application of it on particular occasions, yet as it is the only rule by which I have been desirous of trying my own opinions, tempers, and conduct, so it is the only one which I have endeavoured to apply to those of others.

Under the conduct, as I conceived, of this infallible guide, I deemed it my duty to blame the unbecoming warmth which many of my brethren manifested with respect to the repeal of the Test Act, and even to oppose, as far as sober argument and mild persuasion would go, some of the steps which were taken with a view to that measure. I own, however, that it appeared to me, at that time, a desirable expedient; and yet I have thought since that the legislature shewed much wisdom, in at least postponing a compliance with our wishes. Had they acted differently, it is problematical to me whether we should not, ere this time, have been experiencing something of the same kind of *toleration* which our fellow Christians in France now enjoy; and whether a Chief Consul might not now be exercising a negative on the election of Independent pastors.

I certainly observed, with considerable regret, that at the commencement of the French Revolution there was too great a dispositon in many of my brethren, in common with a large number of persons of all descriptions, to hail its approach, and to favour its progress. But, Sir, I hope and trust, I may even say I know and am confident, that with respect to a large proportion of these, the mania is over; and that they have learned by experience to value that excellent civil constitution under which Providence has placed us, as well as that mildness of ecclesiastical rule which leaves us in possession of the sacred rights of liberty of conscience. Many of us, I am persuaded, feel the importance of maintaining a religious Establishment, and how much of our success and usefulness we owe to the general information and to the general respect for the Bible, which is thereby produced.

I should not have troubled you, Mr. Editor, with these remarks, were it not for a passage in a letter signed W. R. inserted in your Third Number. The author of that letter, whose piety and successful labours (for I am sure I know the man) entitle him to great respect, has, I think, been misled, partly by prejudice and partly by peculiar circumstances in his own case, and has unfairly extended that charge

of disloyalty to the whole of our body, which certainly ought to have had a more narrow limit. That some of us have written and acted in a way which was directly calculated to excite suspicions of our loyalty, I am not disposed to deny; but I must at the same exceedingly blame W. R's want of candour, in inculpating the whole body. He has therein imitated the conduct of the world, who extend the censure which some hollow hypocritical religionists may merit, to all who profess a warm and zealous attachment to Christianity.

I do not mean to defend any Dissenter, who endeavours to fritter away by dangerous qualifications the Apostle's command of yielding obedience to rulers; who is dissatisfied with our civil constitution; or who rails at the Established Church, or its ministers, as if they were Anti-Christian. I merely mean to plead for that limitation of W. R's sweeping censure, which truth and charity require. He and all his brethren are bound to exercise candour and forbearance towards those who, though differing from them in some points, yet wish them success in their ministry; and they ought not to forget that if the body of Dissenters has been disgraced by some of its members, its credit has been very amply redeemed by others.

I remain, your friend and well-wisher.

AN OLD DISSENTER.

*** *Our Review of the Monthly Review is unavoidably postponed.*

III. LITERARY AND PHILOSOPHICAL INTELLIGENCE, *&c. &c.*

GREAT BRITAIN.

TRANSACTIONS OF THE ROYAL SOCIETY.

(*Concluded from p.* 190.)

Art. 22. *Experiments on the chemical Production and Agency of Electricity. By* WILLIAM HYDE WOLLASTON, *M. D. F. R. S.*

The power of Mr. Voltas's electric pile is now known to be proportional to the disposition of one of the metals to be oxidated by the fluid interposed. A doubt has, however, been entertained by many persons, whether this power arises from the chemical action of the fluid or the metal; or, on the contrary, whether the oxidation itself may not be occasioned by Electricity, set in motion by the contact of metals having different conducting powers.

That the oxidation of the metal is the primary cause of the electric phenomena observed, is, Dr. Wollaston thinks, to be inferred from the experiments he relates, which are curious and satisfactory, but cannot well be here detailed.

The chemical agency, therefore, of common Electricity is thus proved to be the same with the power excited by chemical means; but since a difference has been observed in the comparative facility with which the pile of Volta decomposes water, and produces other effects of oxidation and de-oxidation of bodies exposed to its action, the Doctor has been at some pains to remove this difficulty, and he can produce, at least, a very close imitation of the Galvanic phenomena by common Electricity.

It has been thought necessary to employ powerful machines and large Leyden jars for the decomposition of water; but Dr. Wollaston, considering that the decomposition must depend on duly proportioning the strength of of the charge of Electricity to the quantity of water, and that the quantity exposed to its action at the surface of communication depends on the extent of that surface, hoped, that by reducing the surface of communication, the decomposition of water might be effected by smaller machines and with less powerful excitation, and in this hope he was not disappointed.

Having procured small wires of fine gold, and given them as fine points as he could, he inserted them into capillary glass tubes, and after heating the tubes so as to make them adhere to the point and cover it in every part, he gradually ground them down, till with a pocket lens he could discern that the point of gold was exposed.

By various trials he found, that when sparks were made to pass through water by means of a point so guarded, a spark passing to the distance of one-eighth of an inch, would decompose water, when the point exposed did not exceed one seven hundredth part of an inch in diameter. With another point, which he estimated at one fifteen hundredth, a succession of sparks one-twentieth of an inch in length, afforded a current of small bubbles of air.

The similarity in the means by which both Electricity and Galvanism appear to be excited, in addition to the resemblance which has

been traced between their effects, shews that they are both essentially the same, and confirms an opinion that has already been advanced by others, that all the differences discoverable in the effects of the latter, may be owing to its being less intense, but produced in much larger quantity.

Art. 23. *Further Observations on the Effects which take place from the destruction of the Membrana Tympani; with an account of an Operation for the Removal of a particular Species of Deafness. By Mr.* ASTLEY COOPER. *Communicated by Everard Home, Esq. F. R. S.*

It has been generally supposed that an aperture in the Membrana Tympani necessarily diminishes the power of the ear; but Mr. Cooper has shewn that this is not the case, and that even a complete destruction of the membrane is not followed by a total deprivation of the sense of hearing. He has even been induced in one species of deafness, to try the effect of puncturing that membrane, which has been attended with evident advantage. The species alluded to is that which arises from an obstruction of the eustachian tube. As this operation will not afford relief in any cases of deafness except such as arise from a closed eustachian tube, it should be performed in those only which are clearly of that description. The *criteria* by which Mr. Cooper judges whether the tube is closed or open, are the following:

First. If the person in whom it is suspected to be closed should feel, in blowing the nose violently, a swelling in the ear from the membrane being at that time forced outward, the tube is open; for when closed, no such sensation is produced.

Secondly. The eustachian tube may be closed, yet the beating of a watch may be heard if it be placed between the teeth or pressed against the side of the head; and if it cannot be heard when it rests upon the teeth, this operation cannot relieve, as the power of the auditory nerves must have been destroyed.

Thirdly. It is right to inquire if the deafness was immediately preceded by any complaint in the throat.

Lastly. In a closed eustachian tube, there is no noise in the head like that which accompanies nervous deafness.

Several remarkable cases are here related, in which the puncture was followed by the immediate restoration of hearing. It is an encouragement that in this operation little pain is felt, no dangerous consequences follow; and even if it is sometimes performed unsuccessfully, the patient is left with the same capacity as before, of receiving relief from other remedies.

FRANCE.

VERMIQUET has finished an engraving of his grand Plan of Paris, on seventy-two sheets, on the scale of half a line to a French toise. The accuracy of this work is said to surpass every thing of the kind.

FAUVEL, who for some years lived at Athens, where he was employed in taking designs of the remaining monuments of ancient Greece, has lately returned to Paris. After having languished about two years in the prisons of Constantinople, into which he had been thrown on the commencement of the rupture between France and the Porte, he has at last been set free, and returned to his native country with many valuable discoveries and designs. He is the first artist who has made researches into the celebrated Mount Olympus, of which he has taken a plan, written a description of its situation, &c. It is he who took moulds of the beautiful friezes of the Temple of Minerva, at Athens, for M. Choiseul Gouffier, on the spot.

Dr. VILLARS, of Grenoble, author of the Flora of Dauphine, has published the results of several barometrical measurements, lately made by him among the French Alps, which, if correct, give a much greater height to these mountains than has generally been supposed. In the *Department des Hautes Alpes*, the *cime del Ozon* is equal to 2104 toises, and there are three summits still higher, but which have only been measured by approximation. The *Departement des Basses Alpes*, also possesses a peak near *Marin a la Clapiere*, of the height of 2055 toises. The most lofty mountains, as indeed is the case through all the Alps, are granite; but there are ridges in these departments entirely calcareous, upwards of 1500 toises above the level of the sea.

The great number of beggars, and the miseries which they suffer, have induced a BENEVOLENT SOCIETY AT PARIS, to offer a gold medal, of the value of 2000 francs, for the best answer to the following question:—"What are the most probable methods of extirpating indigence from the French Republic?"—See p. 196 of our third Number.

The SOCIETY OF MEDICINE OF BOURDEAUX, has offered a prize of 300 francs for an *Epitome of the Doctrine of Hippocrates*. The works of this father of medicine, serve as the text to the best books on this science, but no one has yet methodically digested and arranged his principles.

A circumstance is mentioned in the Report, by TESSIER and HURARD, concerning the flock of Spanish sheep at RAMBOUILLET, which seems entirely at variance with the observations of the shepherds and wool-growers in South Britain. Some of the sheep were allowed to be two years without being sheared; by this management the fleeces were found to be twice as heavy and twice as long, as the yearly fleece of those which had been sheared twice in the same period; nor did the animals themselves appear to be at all incommoded. Thus a staple of double the ordinary length was obtained, and half the expenses of shearing were saved, without any loss in the quantity or quality of the wool.

A work by HUBER and SENEBIER, on the *Influence of various Gasses in the Germination of Seeds*, has lately made its appearance.

Among a number of important facts the following may be selected. The presence of oxygen is necessary to the germination of all seeds, and in most cases it is requisite that the oxygen should be uncombined with any thing but caloric; a few seeds, however, such as the pea, are capable of decomposing water, &c. therefore, if well moistened with water, even deprived of its air, will germinate in almost any kind of gas, and even in oil. Pure oxygen gas, however though it accelerates germination, renders the plants very feeble, and the most favourable proportion is that of one-fourth oxygen and the rest azot, which is the same as common air; in an atmosphere of less than one-eighth oxygen, germination will not take place. An excess of carbonic acid is more injurious to seeds than of azot, and of this than hydrogen. A mixed air of hydrogen and oxygen, by germination, is converted into hydrocarbonous gas.—*Bull des Scien* x. *No.* 55; and see *Nich. Ph. Journ.* 8vo. Vol. I. p. 157—159.

SPAIN.

Proust, Professor of Chemistry at Madrid, has published a work, entitled *An Inquiry into the Means of Improving the Subsistence of the Soldier.* It contains some things of general utility. He states a cheap and ready method of procuring an agreeable and nutritious food from bones; which is by grinding them between a pair of toothed iron cylinders. The bones thus ground, are to be boiled in eight or ten times their weight of water, for four hours, or till about half the water is wasted; when the liquor will be found, upon cooling, to be of a due gelatinous consistence. A vessel with a tight cover should be used, and it should not be of copper.—*Nich. Phil. Jour.* 8vo. Vol I p. 100—102.

A weekly collection of Tracts and Directions, relative to the improvement of Spanish Husbandry, has been, for some time, in a course of regular publication at Madrid.

The MSS. of the Swedish naturalist Loefling, who died in South America, in 1756, are publishing at Madrid, by R Cavanilles, Director of the Royal Botanic Garden.

The observatory of Cadiz furnished the science of astronomy, for some years past, with important observations; but it has of late been neglected. General Mazarado has built a new one in the Isle de Leon, to which he has appointed four astronomers, who have resided there these two years. A telescope twenty-five feet long, made under the direction of Dr. Herschel, is expected there soon.

ITALY.

M. Losanne, has presented to the Agricultural Society of Turin, the result of his experiments with regard to fabricating paper of the bark of the *erigerum canadense*, and the *pappus* of the *carduus nutans*, and *serratula avensis*. The Society have expressed their sense of the utility of these experiments, and have declared, that paper of a very excellent quality may be made in this manner, as soon as the soaking of the vegetable matters employed in the fabrication can be brought to maturity.

Dr Carradori, in some *experiments and observations* which he has made *towards determining the Influence of Oxygen on Germination*, thinks he has established two essential points; that vital or oxygen air is necessary to the grand process of germination; but that in order to give the impulse or the principle of this germination, the immediate contact of the air is not necessary, but it is indispensible to its continuation or progress, since the germen already animated, or the small plant, cannot grow nor vegetate, unless it enjoy the immediate influence of this vital fluid. He accounts from hence for the mischief arising from seeds being kept too long in water, and from abundant rains after seed time; since the water, keeping the seeds too long in a state of submersion, prevents their healthy germination, and therefore wet seed-times presage scanty harvests. See *Nich. Phil. Journ.* Vol. I. p. 204—210.

GERMANY.

Galvanism is at present a subject of occupation of all the German philosophers and chemists. At Vienna an important discovery has been announced—an *artificial magnet*, employed instead of Volta's pile, decomposes water equally well with that pile, or the electrical machine; whence it has been concluded, that the electric, galvanic, and magnetic fluids are the same.

It is well known, that on the borders of lakes, the banks of broad rivers, and the shore of bays, a certain optical illusion often takes place when the spectator is in an elevated situation. The opposite bank, under certain circumstances, is seen floating, as it were, in the air. This phenomenon is usually ascribed to refraction; but Professor De Luc, has published a paper in *Der Gesellschaft Naturforschneder Freunde zu Berlin, Neue Serbiften*, Vol. iii 1801, in which he attributes it to the rays of light being reflected from the vapours, which, in consequence of this reflection, appear so dazzling to the eye, that they conceal the objects situated below, and present the same appearance as the heavens. See *Tilloch's Phil. Mag* Vol. XII Art 27.

M. Kautsch, of Leutomischel in Bohemia, has finished a work of immense labour, on the Eclipses of the Sun; having calculated for the whole of the nineteenth century, charts, in which are exhibited all the circumstances of those eclipses, for every country of the earth where they will be visible.

RUSSIA.

Literature is greatly revived in Russia under the auspices of the present Emperor. A new university is established at Dorpat, and several learned foreigners have been invited to fill the professional chairs. The book-trade, which under the late Emperor had been entirely annihilated, is now left very much at large. The curiosities and exquisite works of art which

have been collected from every part of Europe, especially under the reign of Catharine II., are said to be really astonishing.

The Academy of Petersburg has sought for an astronomical observer, but hitherto in vain, and the fine observatory of that city is still useless, notwithstanding the great number of excellent instruments which it contains.

SWEDEN.

Two men of learning, M. M. Von Ehrenheim and Zibet, are at the head of the Swedish ministry. The King has lately given striking proofs of patronage of the sciences. He has ordered the edifices belonging to the University of Aebo, in Finland, to be rebuilt upon an enlarged scale; and has increased the salaries of all the professors and inferior officers belonging to that of Upsala. He has presented to the Stockholm Academy of Sciences, the cabinet of natural curiosities formed by Queen Louisa Ulrica, in the palace of Drotningholm, which contained the collections of Hasselquist and Solander, disciples of the great Linnæus, and those of other Swedish naturalists and travellers.

Last winter the King assigned 5000 rix-dollars to defray the expenses of measuring a degree of the meridian in the northern parts of his kingdom, in order to ascertain the true figure of the earth, as the want of regularity in the degrees of the earth has led to a suspicion that there was an error in that taken in 1736. In the month of April, Messieurs Swanberg and Ofverbom, two members of the Academy, set out for Tornea. They erected signals and built small observatories, and returned in October; their first journey having been attended with complete success, except that they were not able to find the northern point of the base of 1736. They were to resume their operations about the middle of January. To form a just idea of the zeal and courage which this enterprise requires, our readers may turn to the work published in 1738, by Maupertius, entitled *Figure de la Terre determiné par les Observations faites au Circle Polaire.*

STATE AND PROGRESS OF RELIGION.

ISLAND OF CEYLON.

An accurate list has been procured of all the inhabitants in the district of Jaffnapatam, in the island of Ceylon, by which it appears that the number of Protestant Christians is far greater than could possibly have been expected. The list is as follows, viz.

Protestant Christians	Men	50352	
	Women	53236	
	Boys	18011	
	Girls	15297	
			136896
Roman Catholic Chrisians	Men	3573	
	Women	3693	
	Boys	1261	
	Girls	1105	
			9632
Pagans	Men	3943	
	Women	5044	
	Boys	1181	
	Girls	1194	
			11362
			159890

From the above statement, some idea may be formed of the number of Protestant Christians on the coast of the rest of the island. Jaffnapatam was wholly under the power of the Dutch, by whose means the first Christianity introduced among the natives by the Portuguese, was reformed and extended. Of the rest of the island, the Dutch possessed only the sea coast, and few if any Protestant Christians are to be found beyond their jurisdiction. The extent of their territory round the island on the sea coast, amounted to much more than the district of Jaffnapatam. "What a field," observes the person from whom we have received this account, "is here opened for faithful missionaries."

Letters of a recent date from a gentleman then on the island state, that the schools begin to wear a very favourable aspect, and that there is good reason to hope that in a little time genuine Christianity may be diffused throughout the British territory. "We have not done much," he adds, "in making proselytes, as our labours have been chiefly confined to the better instruction of those already converted." The Missionary Christian David, had been appointed to superintend the schools, which were instituted in great numbers in Jaffnapatam, and much good was expected from his assiduity and zeal. We have heard that the English liturgy has been translated into the Malabar language, the language spoken by the Christians of Ceylon, and is used by them.

The whole of this account must prove highly gratifying to all who have at heart the extension of our Redeemer's kingdom; and we have no doubt that the venerable society of Bartlett's Buildings will exert itself to realize the fair promise which it affords.

FRANCE.

We gave a full account, in our last Number, of the Concordat entered into between the Pope and Bonaparte for the re-establishment of Religion.

Cardinal Caprara having been appointed legate *a Latere*, he was introduced to the Chief Consul, and on that occasion made a speech full of the most fulsome adulation. On the 12th of April he consecrated the metropolitan church of Notre Dame, in which *Te Deum* was appointed to be chaunted in the presence of government on the 18th, which was ordered to be kept as a holyday at all the public offices.

Early on the morning of that day, being Sunday, the cannon were fired, and the new Religious Code proclaimed. The approach of the Chief Consul to the church, was announced by the firing of cannon. Before he entered, the Councils were seated in the galleries, the Legislative Body on the left, the Conservative Senate on the right, and the Tribunate in the centre. In the body of the church, the clergy were ranged on the left; the ministers, ambassadors, chief officers, &c &c. on the right. The aisles of the church were thickly lined with soldiers, and the number of military officers was great Terminating the passage of the main aisle stood the altar, nearly to the centre of the church. On the right was erected a temple, raised on four pillars, ten or twelve feet high, over which was suspended from the roof a splendid canopy. This temple, which was covered with crimson velvet, and most superbly decorated with gold and precious stones, was designed for the three consuls, and it was open all round that they might be seen. On the opposite side of the altar stood a similar temple, not so magnificent, in which were to sit the Pope's legate and two archbishops, one of them of Paris. Soon after twelve o'clock the Chief Consul entered, cannon firing, and a fine band of music playing in the church. The grenadiers were ranged three deep on each side of the aisle, along which he passed to the altar, the Pope's legate introducing him to the church, and conducting him. He was followed by the two other Consuls, who seemed to attend him as footmen. After certain ceremonies he ascended the temple, and the cardinal and bishops entered theirs. The service of high mass was then performed, Bonaparte going through all the ceremonies, not apparently with the greatest zeal. In those parts of the service where the congregation bow, the soldiers presented their arms, by word of command from their officers. The Oath of Fidelity was taken by the Clergy, who were very numemerously assembled round the Legate's temple, as already described; after which a Sermon was preached by M. de Boisgelin, now Bishop of Tours, formerly Archbishop of Aix, Member of the Royal Academy, and the same person who preached before Louis the XVI. on his coronation. A grand *Te Deum* followed, in which all the best vocal performers in Paris assisted. About four o'clock the whole ceremony having concluded, the Chief Consul retired in the manner he entered, and the rest of the company withdrew.

We think it unnecessary to make any comment on this splendid farce, which is in no small degree illustrative of the nature of that Religion which it is Bonaparte's object to impose upon France. Report states, that he has encountered considerable difficulties in the prosecution of his purpose, not only from the infidel part of the nation, but from those who are attached to their ancient system of Religion. The particulars, however, have not transpired.

GREAT BRITAIN.

On the 8th of June, being Whit-Tuesday, we are informed that the Anniversary Sermon will be preached before the Society for Missions to Africa and the East, at the Church of St. Andrews by the Wardrobe and St. Ann's Blackfriars, by the Rev. Charles Simeon, M. A. Fellow of King's College, Cambridge. The service will begin at eleven in the forenoon; after which it is intended that there shall be a general meeting of the members of the Society.

A Society has been recently established *for the Suppression of Vice and the Encouragement of Religion and Virtue throughout the United Kingdom*, to consist of Members of the Established Church. Some of the objects of this Society are; the enforcing a better observance of the Lord's Day; the prevention and suppression of licentious books and prints; the prevention and suppression of riotous and disorderly houses; the protection of female innocence; the discouragement and punishment of cruelty towards brutes; the detection, exposure, and punishment of false weights and measures; the correction of lottery insurances; the prevention or punishment of breaches of the peace. Ladies as well as gentlemen are solicited to aid this institution, the views of which are to be effected, when possible, by exhortation, remonstrance, and example, rather than by punishment, prosecution being never resorted to till milder measures have failed.

To the printed proposals respecting this institution, a long extract from the last valuable report of the Proclamation Society, of which the most honourable mention is made, has been subjoined, strongly shewing the advantages to be derived from such combined exertions as the above plan is calculated to produce. We understand that the plan has already met with much countenance and support, and that the list of persons associated for the purpose of carrying it into execution is numerous and respectable.

VIEW OF PUBLIC AFFAIRS.

GENERAL REFLECTIONS.

THE extension of the power of Bonaparte during the last month, of which we shall presently give some account, suggests subjects for reflection both to the politician and philosopher, and also to the Christian.

The politician is confirmed by it in the truth of that maxim which has escaped ordinary as well as theoretic men, but has been always held by statesmen; that the liberties of a country depend not on the circumstance of every inhabitant having had a share in the first formation of the frame of government, and in the election of the persons who administer it; but rather on the limitation of the supreme power, and on the sense of accountableness which is annexed to the exercise of it, by means of some balance in the constitution. Bonaparte was appointed to his temporary consulship after a successful appeal to the votes of the mass of the French people. He will now, in like manner, be permanently invested with the supreme authority, by the general suffrages of Frenchmen. He will, however, be henceforth entirely independent on them. The Consul, therefore, by means of the exercise of those rights of universal suffrage, which have been deemed by some the very foundation of lawful government, will be made as much more powerful than the ancient monarchs of France, as ever the emperors of Rome were than the kings of the surrounding countries. He rises also by the same means by which the successful leaders in Rome ascended into situations of authority. He seizes the moment of popularity, and the multitude, who are commonly as extravagant in their affection as in their hatred, and as unguarded in their liberality at one time, as they are unreasonably jealous even of necessary and lawful power at another, confer irrevocably on their favourite all and even more than all that he is pleased to ask, and transfer away for ever, what they once deemed their most sacred and inalienable right.

Cases of this sort are not new: that extreme variableness of opinion which politicians and philosophers have always ascribed to the multitude, is also strikingly exhibited by the event which is now taking place in France.

When kingly power was restored in England, in the person of Charles the Second, the historian observes, "that a man could not but wonder where all the people dwelt who had done all the mischief." In like manner the philosophic mind is ready now to ask, where all those people dwell who dragged the unhappy Lewis from Versailles to Paris, and, chiefly through hatred of kingly power, embrued their hands in his blood. The fashion of thinking appears to change at Paris almost as rapidly as that of dress; and this more than ordinary fickleness of the French people, as well as their present extreme corruption, a corruption aggravated by the Revolution, renders them peculiarly unfit for a Republican form of government. It may therefore be doubted, whether the prolongation of the power of Bonaparte may not be a prudent measure under all the circumstances of the case. But to term France a Republic, (the name of which Frenchmen still make their boast) when the Consulship is granted for life, and when moreover all exercise of elective power by the body of the people shall have ceased, is a strange perversion of language.

We observed, that this event suggests matter of reflection also to the Christian. He sees in it a fresh proof of the blindness and impotence of man, and of the all-directing power of God. The French philosophers resolved to establish Atheism as well as Republicanism in the world. They for a moment appeared to succeed. Many a one in this country who disliked their Atheism approved of their Republicanism, and some, it is to be feared, who hated their Republicanism, inclined to their infidel principles. We took arms in order to defend ourselves against their secret machinations, as well as their open violence. We united with us almost all the continent of Europe, and we confidently thought, that since our cause was that of religion, as well as

civil order, Providence must bless our arms, and give us the victory. The allies were beaten in the field, and Great Britain being left alone, after proving her bravery and manifesting her determination to maintain her own constitution and independence, made peace.

In the mean time the spirit of Jacobinism, the great object of our fears had of itself greatly subsided. It was subdued not by us, but through the manifestation of those baneful effects which followed from it in the country where it had received its birth; and now, as if to complete the disgrace of Jacobinical principles, France, instead of attaining by the means of them to a greater share of liberty than before, is, by the general suffrage of the inhabitants of France, converted back into a monarchy, but into a monarchy in which it is deemed necessary to maintain a standing army of more than ordinary size; in which the freedom of the press is peculiarly restrained; and in which also religious liberty can scarcely be said to exist, since the ministers of religion are placed, in a degree never known before, under the control and inspection of the government, and are universally dependent upon it for their subsistence.

The Christian, though he will ascribe these events to the error of man as the more immediate cause, will refer them to the counsels of that Supreme Power who orders all things in heaven and earth, and knows how to turn to his own purposes both the wisdom and the folly of his creatures. He will, therefore, patiently wait for the accomplishment of those further plans which the King of Kings and Lord of Lords may have in view. How soon can the great Arbiter of life and death put a period to the ambitious projects of the Chief Consul of France, and change in a moment the state of Europe, and of the world. How easily also can he raise up a despised negro in St. Domingo, who, at the head of his half-disciplined Africans, shall baffle the arms of the French Conqueror, and prove too powerful for all the forces of the great nation. A handful of British troops checked the progress of Bonaparte at Acre, and thus saved the Ottoman Empire: and the decisive battle of Marengo is said to have been gained by a slight incident. The fate both of states and of armies is in the hands of one who is higher than the highest, and who causes all things to work together for the good of them that serve him. If we fear HIM, there is none else whom we need to fear.

FRANCE.

On the 6th of May, a paper signed by the First Consul, enumerating the various advantages derived from the Treaty of Peace, just concluded, to France and her allies; and stating the actual situation of the different countries comprehended in the Treaty, was presented to the Legislative Body. Having been read, Chabot de l'Allier proposed that the Tribunate should decree as follows:

"The Tribunate expresses a wish that there may be given to General Bonaparte, First Consul of the Republic, some striking mark of the national gratitude."

The Tribunate agreed, that this wish should be transmitted by a messenger of state to the Conservative Senate, the Legislative Body, and the Government. The proposal was unanimously adopted.

This communication having been made to the Senate, it decreed, that in order to express to Bonaparte the gratitude of the nation, and to give him a splendid proof of the confidence of the French people, he should be re-elected First Consul of the French Republic, for ten years immediately following the ten years for which he has been appointed by the 39th article of the constitution.

To this Bonaparte replied, that the suffrages of the people had invested him with the supreme authority; that the act retaining him in it must also be sanctioned by them. Fortune had indeed smiled on him, but many men on whom she had also smiled, had lived some years too long. The period of peace ought to have been the term of his public life; but if it was thought he owed a new sacrifice to the people, he was willing to make it, provided the suffrages of the people authorized it.

This piece of ridiculous affectation was followed by a decree, issued in the names of the Second and Third Consuls, requiring that the French people should be consulted, not upon the question, shall Bonaparte be Consul for a second ten years? agreeably to the resolution of the Conservative Senate; but upon the question, *Shall Napoleone Bonaparte be Consul for life?*

We stand astonished in this country, not only at the impudence of such an instance of political chicanery, but at the tameness and servility with which it is regarded in France. It appears also to be only a prelude to some further usurpations. An official letter from the Mayors of Paris to the Prefect of the Department, demands, in the name of the citi-

zens of Paris, that the question, "*Shall Napoleone Bonaparte have the power of naming his successor?*" should in like manner be submitted to the people.

The Prefect in his reply, declines presenting such a question for the decision of the citizens; but gives the Mayors to understand that there is nothing to prevent any one from spontaneously expressing his wish on the subject. He promises to publish their letter as a proof of their zeal for the stability of government, and as an homage rendered to the virtues of the First Consul. The effect of these proceedings it is not difficult to foresee, and we may shortly expect to hear that the first magistracy of France, instead *of being elective* is made *hereditary*.

It is, probably, with a view to the consolidation of his power, that the Chief Consul has formed a plan for instituting *a Legion of Honour*, the members of which, besides their pay, are to have certain honorary distinctions. The legion will consist of 6000 men, the First Consul being appointed Chief *de jure*.

A new plan has likewise been adopted for recruiting the army, whereby a very large military force will be always within the reach and at the disposal of the Chief Consul. All these fences, however, are strongly indicative of fear on the part of Bonaparte; and it is by no means improbable, that the same principle continuing to operate, will lead him at length to the adoption of measures which may outrage public opinion to such a degree, that the arm of power may be found too weak to suppress what moderation might have prevented. Vague rumours of plots, conspiracies, and arrests, have been already in circulation during the present month.

A plan has been presented to the Legislative Body for the improvement of public instruction. It proposes, that the ancient colleges and the central schools, shall be replaced by lyceums, where ancient and modern literature, and the elements of the sciences shall be taught. The number of the special schools shall be increased, and professions of all sorts given to them: encouragement and rewards shall be given by the government to those masters of private seminaries who shall most distinguish themselves by diligence and success.

An act of amnesty has been passed in favour of the Emigrants, from which about 600, among whom are the French Princes, are excepted.

The French budget for the service of the year has been opened in the Legislative Body. The expenditure is stated at five hundred millions, (nearly twenty-one millions sterling) for the whole year, viz. from September 23, 1801, to September 23, 1802.

The revenue is expected, with some ameliorations, to meet the expenditure. The direct and indirect taxes are to be continued. The personal, or poll-tax, is to be increased something less than a thirty-second. The tax on doors and windows is to remain as it is. The duty on patents is to be increased one-twentieth, or five cents. the franc. There is to be a small additional custom duty in the ports, to keep them in repair. The fisheries on the rivers are to be farmed out. A vote of credit for three hundred millions for the year 11, is proposed, in order that the public service may experience no check whilst the Legislative Body is not sitting.

The restrictions laid by the French Executive upon the import of British manufactures into the territory of the Republic, are strictly enforced. Several ships laden from the United kingdoms have been compelled to return with their cargoes.

A decree has been submitted by the Government to the Legislative Body, which proposes that Negro Slavery shall be maintained in the French colonies; and that the Slave Trade shall also be carried on in conformity to the laws and regulations which existed antecedent to 1789. It farther proposes, that the administration of the Colonies shall be placed for ten years, entirely in the hands of the government.

SWITZERLAND.

The fate of Switzerland seems on the eve of decision, and its present perturbed state will, in all probability, be taken advantage of by the Consular government, to make it a province of France. A great part of the country is again a prey to discord and trouble.

SWEDEN.

The Swedish act of accession to the Convention of the 17th of June, 1801, has been notified to Lord St. Helens, who farther states, that the Swedish ambassador had been informed by the Russian court, that the motives which had led to the Armed Neutrality having been done away, that system is considered as completely annulled and abandoned.

TURKEY.

It is reported, that in Servia, Bulgaria, and most of the other provinces of Turkey in Europe, the Pachas refuse to obey the orders of the Porte, and appear to aim at rendering themselves independent, by a connection with Paswan Oglou, who has completely beat the Hospodar of Wallachia, and dispersed his army.

The Egyptian Beys, it is said, have collected troops, and given the Porte reason to fear very unpleasant consequences.

FRENCH WEST INDIES.

There has prevailed in France during the whole of the last month, a profound silence respecting the affairs of St. Domingo. This circumstance affords strong ground for believing that the despatches brought over by the Chief Consul's brother, and of which no part has transpired, were of an unfavourable nature. There are many concurrent reports, both from Jamaica and America, which would lead to a similar conclusion; but no dependence can be placed on them.

In the details which have been published in the French papers respecting St. Domingo, are some interesting particulars of the behaviour of Toussaint to his two children, whom Le Clere sent to him, under the care

of their tutor. He received them with great tenderness, and was moved even to tears at seeing them. The whole narrative is very inconsistent with the ferocity and savageness of manners which has been attributed to him, and exhibits him in rather a pleasing point of view.

The decrees recently passed in France on the subject of Negro Slavery and the Slave Trade, are not likely, when known in the West Indies, to advance the interests of the French in that quarter.

GREAT BRITAIN.

TUESDAY next, the first of June, is the day appointed for a general Thanksgiving, on account of the Peace: we sincerely rejoice that an opportunity is thus afforded of publicly expressing our gratitude, AS CHRISTIANS, to the great author of all our blessings.—We have noticed with concern of late, a prevailing custom of giving Balls and Fêtes in honour of the Peace, as if an unusual degree of dissipation were a proper acknowledgment of joy for the signal mercies we have received.—Christian joy should ever be combined with praise. It should directly respect him who has afforded us the occasion of rejoicing. One principal object of Revelation is to draw aside the veil which conceals the agency of the Almighty, and to exhibit HIM as presiding over the world, and appointing and directing the events which take place in it. To him, therefore, the chief honour should be paid, and to neglect him in our rejoicings, or to fix our attention principally upon secondary causes, is equally ungrateful and impious. Let the wisdom of our rulers, the skill of our officers, the valour of our armies and fleets, receive their due praise; but this praise should be that which belongs to instruments fitted and prepared by God for his work. There is an appropriate glory due to the Supreme Ruler, and an inferior honour to his subordinate agents. To confide in an arm of flesh, or to glory in human power, are considered by Scripture as derogating from the praise due to the Creator. The cases of Nebuchadnezzar, struck with madness for glorying in the magnificent city he had built, and of Herod, smitten with a loathsome and incurable disease, because he gave not God the glory, are instances full in point of the necessity of a watchful jealousy on this head, lest we should neglect or forget Him, to whom our attention should be directed, nor cursorily or secondarily, but fully and principally.

And surely, never had any nation greater reason for thankfulness.——Amidst the wreck of nations we have escaped. While a phrensy has seized other states, we have been kept sober; we have been carried through a most eventful period, in which we were surrounded with dangers of a new and unexampled kind, which no one could contemplate with any just expectation of escaping calamities far more severe than we have been called to endure. No invasion has been permitted, no intestine tumults have prevailed; the pressure of scarcity and burdensome taxes has been endured by the people with exemplary patience; and by a signal interposition of Providence, in the short space of twelve months, the evils with which we were threatened have been averted, and Peace and Plenty have been restored to us. It will be incumbent on us, while we celebrate these mercies, to do it as Christians and not as Politicians. Let us not speculate about the terms of Peace, or indulge visionary conjectures concerning a better mode in which our affairs might have been administered; it is our duty to fix our attention wholly upon that gracious Being, whose goodness has been so great, and so unmerited on our parts. We hope the day will be religiously and strictly observed. It is to be lamented that a caution should be necessary on this head; but the emotions of gratitude are too apt to be faint and transitory. While in trouble, we call upon God earnestly and repeatedly; but the pressure of affliction is apt to affect us much more deeply than gratitude for our deliverance. Let us reflect that much more may depend upon the manner in which we express our gratitude, as a nation, than superficial observers conceive. Our Fasts have not been useless days. If God ordereth all the affairs of the earth; if the general course of his Providence is directed to the promo-

tion of righteousness and the punishment of sin, it is very obvious that repentance and humiliation, gratitude and thanksgiving, are means of ensuring the prosperity of a country more effectual than the most consummate wisdom of statesmen, and the most determined prowess of armies. "Whoso offereth me praise, he glorifieth me, and to him who ordereth his conversation aright, will I shew the salvation of God."

PEACE was proclaimed on the 28th of April, with all the usual ceremonials, and with a degree of pomp perhaps never before witnessed on so joyful an occasion. That auspicious day, we trust, will long be remembered as a day which has put an end to the public solicitude, and restored, through the goodness of Divine Providence, those blessings which can be only appreciated by the deprivation of them

The Illuminations at night, it is said, were the most general and brilliant ever beheld in London.

The Definitive Treaty of Peace underwent, on the 13th instant, the careful investigation of both Houses of Parliament, and was approved of by very large majorities. In the House of Lords, after a debate of fourteen hours, there appeared for it 122, against it 16. In the House of Commons, where the debate continued for two days, and was conducted on all sides with more than usual ability, the numbers, were, 276 for and 20 against. The result, independent of this large majority, is highly favourable, in point of argument, to his majesty's ministers.

A considerable promotion, both of naval and military officers, has taken place in the course of the present month. The petty officers of the navy, who are too numerous to be generally promoted, are to be employed in double the usual number during the Peace.

His Majesty has signified his gracious approbation of the services of that highly meritorious corps, the Marines, and as a mark of his royal favour, has directed that the corps shall in future be called the ROYAL MARINES.

Mr. Manners Sutton has accepted the office of Solicitor General to the Crown. Mr. Adam will succeed to that of the Prince of Wales.

The following is an account, presented to the House of Commons, of the Gross Assessment and Net Produce of the Income Duty, in Great Britain, for the year ending 5th of April, 1801; distinguishing the charges of collection and deductions, and distinguishing the returns made to Commercial Commissioners:—

Amount of Gross Assessments.

By Commissioners for General Purposes.	By Commercial Commissioners. On Income from Trade.	On Income from other Sources.
£. s. d	£ s. d.	£ s. d.
4,658,491 15 9½	1,175,836 16 1	410,109 18 11

Total	£.6,244,438	10	9½
Charges of Collection -	162,825	0	0
Amount of Deduc. on Acc. of Children - - -	371,040	17	3½
Net Produce	£ 5,710,572	13	6

Population of ENGLAND, *according to the abstract delivered to the members of the House of Commons.*

Inhabited houses -	1,467,870	
By how many families occupied - - -	1,778,420	
Uninhabited houses -	53,965	
Males - - - - - -		3,987,935
Females - - - - -		4,343,409
Total of persons		8,331,434

WALES.

Inhabited houses - -	108,053	
By how many families occupied - - -	118,503	
Uninhabited houses -	3,511	
Males - - - - - -		257,173
Females - - - - -		284,368
Total of persons		541,546

Army - - - -	198,331	
Navy - - -	126,279	
Seamen in registered vessels - - -	144,558	
Convicts - - -	1,410	

Grand Total.

Inhabited houses -	1,575,923	
By how many families occupied - - -	1,896,723	
Uninhabited houses -	57,476	
Males - - - - -		4,715,711
Females - - - -		4,627,867
Grand total of persons		9,343,578

The enumeration of Scotland is delayed by the non-return of two counties: it is however ascertained, that Scotland contains nearly 1,700,000 inhabitants; and it is known that the population of Ireland rather exceeds 4,000,000.

If to the population of the Metropolis (864,000) the regiments of Guards, and Militia in London, and the Seamen on board the registered vessels in the river Thames, were added, it would undoubtedly exceed 900,000 souls; almost a tenth part of the population of England and Wales.

CITIES AND TOWNS.

	Males.	Females.	Total.
London - -	393,369	471,476	864,845
Manchester -	39,110	44,910	84,020
Liverpool -	34,367	43,286	77,653
Birmingham -	34,716	38,954	73,670
Bristol - -	26,945	36,702	63,645
Leeds - -	25,504	27,658	53,162
Plymouth -	18,016	25,178	43,194
Newcastle-on Tyne, with Gateshead, in the County of Durham - -	16,343	20,620	36,963
Norwich -	15,810	21,044	36,854
Bath - -	11,441	19,758	32,200
Portsmouth -	14,309	17,857	32,166
Sheffield - -	15,483	15,831	31,314
Hull - - -	13,051	16,465	29,516
Exeter - -	7,314	10,084	17,398
York - - -	7,018	9,127	16,145

On the 6th instant the drawings of the Reverend William Gilpin, Vicar of Boldre, in Hampshire, were sold at Christie's, and produced the sum of 1500l. The use to which the sum is to be appropriated, gives this article a peculiar claim to insertion. About ten years ago Mr Gilpin, at his own expense, erected a school-house in his parish of Boldre, for the instruction of twenty poor boys, and as many girls. A master and mistress have likewise been provided at the expense of Mr. Gilpin.* The venerable founder of this institution used occasionally to amuse himself with his pencil; and the number of his productions, which were highly esteemed by many of the best judges of the art, became at length considerable.

The whole of these drawings Mr. Gilpin had ordered in his will to be sold, and the produce of the sale to be appropriated to the endowment of the schools he had instituted. On reconsidering this scheme, however, and being now, perhaps, too old to add to his collection, he judged it advisable to complete the design in his own life time: that before he departed to a better world, he might have the pleasure of seeing all the arrangements made to his satisfaction. This valuable treasure was, therefore, offered to the public, and it produced, to the gratification of the friends of Religion, no less than of the lovers of the arts the sum above-mentioned.

It is but doing justice to the generosity of Mr. Christie, to inform our readers, that he opened the sale by an address to the company assembled; in which, having expressed a hope that the benevolent object of the sale would operate on those who came to purchase the drawings in addition to their known intrinsic value; he declared, that he felt himself bound to follow the example by which he endeavoured to stimulate others, and should therefore, on the present occasion, charge nothing for his commission.

* For an account of Mr. Gilpin's schools, see the 5th Report of the Society for Bettering the Condition of the Poor.

PROCEEDINGS IN PARLIAMENT.

(*Continued from p.* 280)

HOUSE OF COMMONS.

February 19, 1802.

Mr. William Dundas moved for leave to bring in a Bill to authorize the East India Company to make Fort Marlborough a settlement and factory subordinate to the Presidency of Bengal, and to transfer their servants and writers to that place.—Leave given.

February 23.

Dr. Lawrence rose to ask the noble Secretary of State, whether the intelligence had yet been received, as he understood it had, of the formal ratification of the Treaty by the court of Denmark.

Lord Hawkesbury replied, that it was perfectly true that government had received the formal ratification of the court of Denmark to the Convention alluded to by the Honourable Gentleman.

February 25.

Mr. Tierney presented a Petition from the German Jews residing in London. It stated, that their numbers had greatly increased; that their poor, now numerous, were prevented by the tenets of their Religion from enjoying parochial relief, the benefit of hospitals, and from apprenticing their children to useful trades; and that the relief received from the Synagogue was inadequate to their wants. The petition, therefore, concluded with praying for leave to bring in a Bill to enable the petitioners to tax themselves for the purpose of raising a fund for the support of their own poor.—Ordered to be laid upon the table.

Mr. Wilberforce presented a Petition from Dr. Carmichael Smith, praying a compensation for his discovery of an effectual preventive of contagion in infectious diseases.

HOUSE OF LORDS.

February 26.

Lord Moira inquired if the attention of Ministers had been directed to the affairs of the Nabob of Arcot? To this it was replied, that government certainly meant to bring the matter forward.

HOUSE OF COMMONS.

March 2.

The House having resolved itself into a committee on the Debtors Act, a debate took place on a clause to allow the Debtor to apply to the Court of Chancery for protection whenever the sale of his estate for the payment of his debts could only be made upon disadvantageous terms. The clause was agreed to.

March 3.

The House resolved itself into a Committee of Supply.

The SECRETARY at WAR stated, that the estimates referred to the Committee were for sixty-one days. The total number of men was

something above 200,000, and the expense for two months would be £1,270,095. He then moved that a number of land forces, not exceeding 61,176 men, be employed in Great Britain, &c. &c from the 25th of March to the 24th of May next.

Mr. Elliot, in a speech of considerable length and great ability, stated the necessity of a powerful force, and the grounds of alarm which might justly be entertained from the manifest fraud and ambition of France, and blamed ministry for their too easy confidence in the intentions of Bonaparte. He was supported by Mr. Wyndham and Dr. Lawrence, and opposed by Lord Hawkesbury, Lord Castlereagh, Mr. Baker, and the Attorney General; the question was at length put and carried.

The House then resolved itself into a Committee of Supply, when a motion made by the Chancellor of the Exchequer, that a supply of one million, to be raised on Exchequer Bills, should be granted to his Majesty, was put and carried.

Thursday, March 4.

After some business had been gone through, and leave given to Mr Dickenson to bring in a bill for continuing the act to suspend the proceedings against Non-Resident Clergymen, Mr William Dundas moved the order of the day for the Second Reading of the bill to enable the East India Company to transfer their servants from the establishment of Bencoolen to Madras. On the question for reading the Bill a Second Time, a debate took place. The Bill was supported by Mr. Wallace, Mr. Metcalfe, Mr. D. Scott, and Mr W Dundas; and opposed by Mr. Johnstone and Mr. Tierney. The Bill was then read a Second Time, and ordered to be committed on Monday.

The Report of the Committee of Supply was then brought up by Mr. Alexander. It was objected to by Mr Robson, and defended by the Secretary at War and General Gascoyne, who explained some points which had been animadverted upon by Mr. Robson. The question was put and carried, and all the other resolutions agreed to.

Friday, March 5.

The order of the day for the Second Reading of the American Treaty Bill was read. The Bill was opposed by General Gascoyne, Doctor Laurence, and Mr. Windham; and defended by Mr. Vansittart, Mr. Nicholls, Lord Hawkesbury, and the Chancellor of the Exchequer.

General Gascoyne stated his reasons of dissent from the measure. The effect of it would be to violate the Navigation Act, and to lose, or at least materially injure our carrying trade; in which we were already rivalled by America. That America had offered to take off the discriminating duties was no mark of favour to this country, for she had offered the same to all other countries.

Mr. Vansittart in reply, contended, that the Bill now under consideration did not infringe the Navigation Act. The increase of American shipping, if any argument could be drawn from that, was certainly in favour of the Bill. If the countervailing duties were inefficacious to protect the trade of Great Britain, they ought to be repealed; by taking off these duties we should serve our manufactures. They were chiefly consumed in America, and the cheaper they could be got there, the more of them would be used. But it was not on these grounds that he wished to defend this measure, but on those of national good faith and general policy.

Dr. Laurence entered into an enlarged view of the question in all its different bearings and relations, and concluded by seriously recommending to the House to defer the measure.

Lord Hawkesbury replied to Dr. Laurence. The measure, he said, was an act of justice as well as an act of expediency. After some further conversation, the Bill was ordered to be committed to a Committee of the whole House.

March 10.

In the Committee of Supply 130,000 men, and 1,820,000 pounds were granted for the service of the Navy for two months.

March 11.

Mr. Simeon moved for leave to bring in a Bill for more effectually distinguishing and relieving the industrious Parish Poor, regulating Overseers' Accounts, and preserving the Lives of adjudged Bastards. The object of the Bill, he briefly stated to be, to enable every parish to execute the poor laws in a more favourable manner; to put bastard children more under the eye of the magistrate; and, for the first seven years of their life, to prevent the removal of them by the father from the care of the mother. Leave was granted to bring in the Bill.

March 12.

On the motion of Mr. Corry, the account of the Permanent Charges of Ireland were referred to a committee.

Mr. Jones moved for an account of the total produce of the Tax upon Income, as far as it could be made up. This Tax, he said, was one of the worst practical taxes that ever was made. It was a tax upon common honesty.

The motion was objected to by Sir Robert Buxton and by the Chancellor of the Exchequer. The latter expressed his hope that the Honourable Gentleman would postpone his motion, as it was his intention, in the course of the next week, to submit to the House several motions relative to the Income Tax. Mr. Jones withdrew his motion.

The House then resolved itself into a Committee of Supply, to which the estimates of the ordinary and extraordinary of the Navy, the Transport Service, the expenses of Sick and Wounded Seamen and Prisoners of War, were referred.

HOUSE OF LORDS.

March 15.

The Earl of Carlisle rose, and, in a short speech, touched upon the present circumstances of the country, as relating to the Negotiation. The recent additions to the territory and power of France were certainly causes of alarm, and on these subjects the House should be properly informed. They ought also to be informed if the Definitive Treaty was to be expected shortly. The Noble Earl forebore to make any motion on the subject, declaring, that he trusted to the candour of Ministers for a satisfactory explanation.

He was answered by Lord Pelham, who stated, that the information required by the Noble Earl, could not, at present, be properly given.

HOUSE OF COMMONS.

March 15.

The Chancellor of the Exchequer moved for a Committee to examine the state of the Corn Trade between Great Britain and Ireland. The question was carried.

March 16.

Mr. Fox, in moving for a new Writ for the Borough of Tavistock, pronounced a long and animated eulogium on the late Duke of Bedford.*

Mr. Corry then moved the Order of the Day for the Second Reading of the Irish Duties Continuation Bill. This gave rise to a Debate of considerable length. The measure was opposed by Mr. Foster, and defended by Mr. Corry, the Chancellor of the Exchequer, and Mr. Ormsby. The question was then put, the Bill read a Second Time, and ordered to be committed.

After receiving a Petition from Dr. Jenner, the discoverer of the Vaccine Inoculation, the House, in a Committee of Supply, voted the sum of £266,666, 13*s.* 4*d.* for the service of the Office of Ordnance.

March 22.

After some observations from Lord Temple and the Speaker, the Petition of the Lord Mayor, Aldermen, and Livery of the City of London, praying the repeal of the Income Tax, was ordered to lie on the Table.

Lord Belgrave then rose, and moved for leave to bring in a Bill relative to the 7th of William III. known by the name of the Treating Act. The words of that Act were, he said, obscure and mysterious, and called for some amendment previous to the general election. The whole act was, in truth, defective, but at present he thought it would be sufficient to repeal a part only, for the purpose of introducing more efficient clauses. It would, he said, be the object of his Bill to render incapable those persons who had offended against this Act, and to make the punishment attach, as well upon the unsuccessful, as the successful candidate. Leave was given to bring in the Bill.

March 23.

Mr. Jones gave notice of his intention to bring forward a motion, relative to the Polygar War, on that day fortnight.

March 25.

In a Committee of Supply, Mr. Robson opposed the resolution for granting forty-five thousand pounds, to indemnify Lord St. Vincent and Lord Grey, against American claims, as the acts it was meant to indemnify were arbitrary and illegal. The commanders had erected Admiralty courts in their own authority, and ought to abide by the consequences.

Mr. Vansittart in reply stated, that the Noble Lords in question had merely obeyed the orders of government in what they had done. The Court of Admiralty at Martinique had been properly established. It was, therefore, highly improper that the Noble Lords should suffer for their obedience to the orders of government. After some further conversation the Resolution was agreed to.

HOUSE OF LORDS.

March 29.

The Order of the Day was read, for taking his Majesty's Message, relative to the Civil List, into consideration, and produced a very animated debate. Lord Pelham, after adverting to the heads of the Report on the Civil List, explaining the items, and defending those who had been in charge of this branch of the public service, concluded by moving an Address to his Majesty, expressive of the affection, loyalty, and attachment of the House to his person and dignity, and of its intention to take the subject into immediate consideration, and concur in any prompt and effectual measure for relieving the present Civil List embarrassments. He was followed by Earl Fitzwilliam, who, giving his hearty assent to that part of the Address which expressed the affection of the House to his Majesty, opposed that part of it which pledged the House for the payment of arrears, without examination of the subject, and moved to amend the Motion by inserting instead of that pledge, the words, "and we will inquire into the causes that heve occasioned those arrears and embarrassments." This Amendment was supported by Lord Holland and Lord Caernarvon, and objected to by Earl Moira, Lord Hobart, Lord Pelham, and Lord Westmoreland. On the question being put, there appeared for the Amendment four, against it sixty.

HOUSE OF COMMONS.

March 29.

The House having resolved itself into a committee on the subject of the Civil List Debt, the Chancellor of the Exchequer, in a speech of great length and detail, went into

* See the Obituary for March, 1802.

the question before the House. He should not rely, he said, on the mere feelings of the Committee, not even on its generosity but on its justice. Documents more clear, distinct, and satisfactory, were never laid before the House on any subject than on this. It might now be seen, how fallacious were the opinions of those who represented the Royal Income as enormous. That income was, in truth, not more than equal to any former King of England. He then entered into the history of the King's revenue, and of the various applications for the relief of the Civil List debts. In the information now given to Parliament, there was not the least room for doubt or cavil. No concealment had been used. No imputation of mismanagement could be made. No instance of corruption or profusion shown in the use of the Civil List revenues. The Honourable Gentleman, in support of his assertion, quoted the Report, from which it appeared, that from the year 1786, a period of sixteen years, the net increase was only £80,403 4*s*. 8$\frac{3}{4}$*d*.

Appealing to the Committee, whether it was possible, even for an individual, to maintain his rank in society without an additional expenditure, he declared his conviction, that the present debt of the Civil List would not be considered as excessive; more especially as a great part of it was contracted during a period of war. It had been made a ground of complaint, that Mr. Burke's Bill had not been adhered to. Of that Bill the wording was loose and indeterminate. But, in his opinion, the spirit of its provisions had been complied with. After going at great length into the various heads of expenditure, he concluded by moving, "That it is the opinion of this Committee, that a sum not exceeding £990,053 be granted to his Majesty, to discharge arrears and debts due and owing on the Civil List, on the 18th of January, 1802."

Mr Fox then rose, and in a long and animated speech opposed the Motion. Solemnly disclaiming any wish to treat with unnecessary severity the expenses of the Civil List, he could not suffer the present call upon the purse of the country to be passed over without animadversion. The Chancellor of the Exchequer, he said, had not proceeded candidly in treating the subject. He then enumerated the sums already granted to his Majesty for the discharge of the Civil List debts. Mr. Burke's Act had been said to be loosely worded; however that might be, the spirit of it was precise and obvious. As a friend to the monarchy, he could not acquiesce in the payment of this arrear. It was essential to monarchy that the King should have a revenue for the Civil List independent of Parliament. The King, however, was dependant on Parliament, if he was from time to time obliged to come to it for the payment of the Civil List debts. Ministers ought not to be suffered to exceed the sum granted, as in so doing they were, in truth, setting their own authority above that of the House.

The Honourable Gentleman then entered into an examination of several of the charges, which he commented on with great severity, particularly on those incurred by the prosecutions for treason.

On the ground, therefore, of all these considerations, it was his opinion that the Motion should be rejected, and an Address presented to his Majesty, entreating that he would be graciously pleased to confine the expense of the Civil List within £900,000, and to establish such savings as might create a sinking fund, to pay off the debts contracted by the misconduct of Ministers.

He was followed by Mr. Pitt, who commenced by commenting with the most sarcastic severity on what had fallen from the Honourable Gentleman with respect to the state prosecutions. The conviction of one of those persons ought not to have escaped the recollection of the Honourable Member and those who sat near him. There was something in the compassion shown for those persons, which was truly whimsical.

The arguments of the Honourable Gentleman went to shew, that it was inconsistent with the duty of Parliament to pay those debts, and that Mr. Burke's Bill had been violated. With regard to the first, the Honourable Gentleman had been particularly unfortunate in his proofs. He had not shown a single case in which the debt had not been paid. As to the second, Mr. Burke, himself, had never opposed what was now considered as a violation of his Bill. If the construction now put upon the Bill had been its true one, would it not have been urged by the diligent and watchful framer of the Bill?

The Right Honourable Gentleman then entered into a defence of the establishment of a third Secretary, and the various missions to the continent; and concluding by a comparison of the revenue of his present Majesty with that of former sovereigns, gave his hearty assent to the Motion made by the Chancellor of the Exchequer.

Mr. Tierney thought that a strict investigation was necessary. He would, therefore, propose, that the Chairman should leave the chair, report progress, and ask leave to sit again.

Mr. Rose opposed the motion, and Mr. Tierney explained. Before the question was put, Dr. Laurence rose, and, in a speech of some length, satisfactorily explained the intentions and conduct of Mr Burke. After some observations from different members, a division took place on Mr. Tierney's motion, which was negatived by 228 voices against 46. The original Question was then put and carried; there being 51 against, and 226 for it.

The same day the Chancellor of the Exchequer gave notice of his intention to move for the repeal of the Income Tax.

Wednesday, March 31.

The claims of the Prince of Wales to the

revenues of the Dutchy of Cornwall were brought before the House. They gave rise to a long and animated debate. The claims of the Prince were supported by Mr. Manners Sutton, Sir Ralph Milbanke, Mr. Erskine, Mr Fox, Mr Sheridan, Mr. Tierney, Sir Francis Burdet, and several other speakers. They were opposed by the Chancellor of the Exchequer, the Master of the Rolls, the Attorney General, Lord Hawkesbury, Lord Temple, and Mr. Ellis. The debate was opened by Mr. Manners Sutton, who, in a long and able speech stated the claims of the Prince of Wales. He concluded by moving, "That a Committee should be appointed to inquire what sums of money had been received, and by whom, on account of the revenues of the Duchy of Cornwall, from the period of the birth of the Prince of Wales till his attaining the age of twenty-one years, and how the same had been applied; and also of the sums advanced to his Royal Highness to the 27th of June, 1795, inclusive. The Motion was seconded by Sir Ralph Milbanke.

The CHANCELLOR OF THE EXCHEQUER in a speech of great length, opposed the Motion. The greatest legal opinions were adverse to the claim; it had no authorized precedent. At all events, he thought the step proposed to the House was improper to be taken. A petition of right was, he understood, the proper mode of proceeding in such a case. He concluded by moving that the other Orders of the Day be now read.

Mr. Erskine rose to support the original Motion In a speech of some length, he went over the arguments which had been urged by Mr. Sutton.

The MASTER OF THE ROLLS replied to Mr. Erskine, and was answered by Mr Fox, who asserted the claims of the Prince of Wales with great force. The Attorney General, Mr. Tierney, Mr. Sheridan, Sir Francis Burdet, Mr. Ellis, and two or three other Members, delivered their sentiments. On the division taking place, there appeared for the Order of the Day 160, against it 103.

April 2.

Mr. Canning rose to make his promised Motion on the subject of the Island of Trinidad. This Motion, he stated, was only preliminary to another, respecting the cultivation of that Island, and the question of the Slave Trade, though he did not then mean to discuss that question. He had never heard any one maintain, that if the Slave Trade did not now exist, it ought to be commenced. The House had voted for the gradual Abolition of the Slave Trade; but it must be allowed, that if the whole Island of Trinidad were brought into a state of cultivation, it could not contribute to that abolition. The Right Honourable Gentleman then entered into a calculation of the number of acres contained in the Island of Trinidad, and the number of Negroes which would be required to work them. He concluded by moving, "That an Address should be presented to his Majesty, praying that there should be laid before the House, copies or abstracts of all letters and information received from the Governor of Trinidad, since its capture, relative to the cultivation of this Island; and an account of the different classes of inhabitants; and likewise of any allotments of land made since the capture; also copies of all orders sent to the Governor of the said Island, relative to the settlement of the same; and also an account of the lands resumed, with the reasons of such resumption."

After a few words from the Chancellor of the Exchequer, assenting to the Motion, General Gascoyne rose, to notice some observations of the Right Honourable Mover. The Right Honourable Gentleman had, he said, affirmed, that were the Slave Trade not in existence, there was no person who would venture to recommend its establishment. This he denied.—Knowing, as he did, the advantages produced to this country by the Slave Trade, and feeling his duty as a member of Parliament, he would say, that if the Slave Trade had never existed, it ought immediately to be commenced. This gave rise to some little debate between the Honourable Member, Mr. Wilberforce, and Sir William Young. The Motion was then put and carried.

April 5.

The Budget was opened by the Chancellor of the Exchequer. He first stated the supplies already voted. They were as follows:

	£.	s.	d.
NAVY - - -	7,770,896	0	0
ARMY - - -	7,708,334	10	5
ORDNANCE - -	954,166	0	0
MISCELLANEOUS -	423,689	15	9½
Reduction of the national debt -	200,000	0	0
Corn bounties -	1,622,018	0	0
Deficiencies of malt duty, 1800 -	400,000	0	0
Interest on exchequer bills - -	1,137,073	0	0
To pay of exchequer bills - -	3,000,000	0	0
Deficiency of 1,200,000*l.* voted for the service of 1801, out of the duties on goods imported and exported - -	410,000	0	0
Amount of civil list debt - -	990,053	0	0
Making the sum already voted in the committee of supply - -	24,614,430	6	2½

It would appear from this that the period for which these sums were voted for the navy, army, ordnance, and miscellaneous services, was only five months. For the remaining seven months it was not his intention now to propose any resolutions. In these departments, every retrenchment that was practica-

ble would be made with as much rapidity as was consistent with prudence. The ways and means as they now stood were as follows:

Duties on pensions, offices, &c. and malt duties - - -		£. 2,750,000
Surplus subscription on exchequer bills funded - - - -		180,874
Loan to be provided for by	Gr. Brit. 23,000,000 / Ireland. 2,000,000	25,000,000
Amount of ways and means voted on or before the 8th of April		£. 27,930,874

Stock created by Loan, 1802.

	Capital Stock. £. s.	*Interest.* £. s. d.
3 per cent. consol. ann. - -	14,950,000 0	
3 per cent. reduced ann. - -	13,830,000 0	
3 per cent deferred stock to be added to consols	1,601,375 0	
	30,351,375 0	
Interest on the consols and reduced - - - -		862,500 0 0
Ditto on the deferred stock from Jan. 5, 1808 - - -		48,041 5 0
Management on the whole - - -		13,658 2 0
Stock created by exchequer bills funded -	11,138,062 10	
Interest, together with 7,796*l.* 12*s.* 10½*d.* life ann. - - -		431,043 0 5
1*l.* per cent. thereon - - -		112,222 12 6
Management - -		5,099 16 9
Stock charged on income duties -	56,445,000 0	
Interest thereon -		1,713,016 13 4
Management on ditto - -		25,621 10 0
	97,934,437 10	3,211,203 0 0

The Right Honourable Gentleman then entered into the particulars of the terms of the loan, which he contended were highly flattering and advantageous; and also of the taxes which were requisite for the payment of the interest.* The whole amount of the taxes to be imposed would, therefore, be four millions, which would be an excess above the sum wanting of near £.800,000.

The Right Honourable Gentleman then stated to the committee the outline of a plan for consolidating, into one fund, the two sinking funds which were established; the one, for the purpose of paying off the national debt, and the other for the extinction of every new loan. By their consolidation, they would acquire such an increase of power, as to enable them to discharge the whole debt, of five hundred millions, in forty-five years.

The Right Honourable Gentleman, after recapitulating the whole of his statements, and expressing his hopes that by prudence, and vigilant economy; by a firm and temperate system; by being prepared to vindicate and maintain the blessings of peace; we should ensure to ourselves tranquillity and ease, as well as security and independence, concluded by moving a resolution for raising the sum of twenty-five millions by way of loan.

He was followed by Mr. Whitbread, who, in a speech of considerable length, opposed that part of the Chancellor of the Exchequer's plan which proposed a tax upon malt, hops, and beer. The present tax would press most enormously upon the brewers; and not only upon them, but upon the lower orders of the people.

Mr. Pitt rose to reply, and in a very long and animated speech defended the taxes proposed by the Chancellor of the Exchequer, and his own measures, during the period he was in office. He was answered by Mr. Grey.

After some observations and animadversions from Mr. Vansittart, Mr. Alderman Combe, Mr. Jones, and some others, the Resolutions were put and agreed to.

* See Christian Observer, p. 273.

OBITUARY.

Last week, at Belchington, Oxfordshire, Mr. John Painter, Farmer, aged 46. He was a very tall man, measuring, when dead, six feet eight inches.

Lately, at Strabane, Sir John Stewart Hamilton, Bart. many years Member of Parliament for that town.

April 20. at the Priory, at Hitchin, Herts, Lady Penelope Farnaby Radcliffe, widow and relict of the late Sir Charles Farnaby Radcliffe, Bart.

April 24, in Newman-street, in the 84th year of her age, Mrs. Elizabeth Henry, of Hawthorn Hill, Berks.

April 25, at Wentworth Castle, Mrs. Hatfield Kaye, sister of the late Earl of Stafford.

Same day, at Hambledon, Bucks, in the 76th year of her age, Mrs. Surtees, relict of Anbone Surtees, Esq. of Benwell, Northumberland, and mother-in-law of the late Lord Chancellor.

April 26, the Rev. J. Russel, B. D. Rector of Helmdon, Northamptonshire, of Ilmington, Warwickshire, and formerly Fellow of Corpus Christi College, Oxford.

May 3, at Brighthelmstone, in the 67th year of his age, Mr. Peter Elmsly, formerly a Bookseller in the Strand.

May 12, at Boskenna, in Cornwall, the Rev. Thomas Wells, B A. aged 62, many years minister of Silver-street and Islington chapels.

Lately, at Norton, John Awdry, Esq. the oldest Magistrate in the county of Wilts, and Lieutenant-Colonel of the Yeomanry Cavalry.

At Berwick-upon-Tweed, aged 72, Mrs. Elizabeth Renwick, daughter of the late Sir William Purvis, of Purvis Hall, Bart. and niece of the late Earl of Marchmont.

Last week, in the 100th year of her age, the Widow Pilmer, of Stamford Baron. Her brother and sister died this year, the former 75, and the latter 87 years; two brothers died last year, the one 95, and the other 77 years old. The father attained the age of 103; and the surviving brother has withstood the blasts of eighty-eight winters.

May 18, at his brother's house, in Great Marlborough-street, the Rev. Edward Cranmer, Rector of Quendon, in Essex, and Rector of St. Bride's, London.

May 4, suddenly, at Stamford-Hill, Colonel Justly Hill.

May 5, the Rev. Thomas Bradbury, Vicar of Bradwell, Bucks

Lately, at Durham, the Rev. John Robson, Vicar of Stockburn.

May 11. at Whitcombe Park, Gloucestershire, in the 87th year of her age, Lady Hicks, relict of Sir Howe Hicks, Bart of that place.

May 25, at her father's house in St James's-square, in the 20th year of her age, Miss Thornton, eldest daughter of Samuel Thornton, Esq. M P. She caught cold, about a fortnight before her death, which brought on a fever, apparently mild in its nature; but after a short time, a delirium came on, which continued, with few intervals, to the time of her dissolution. This young lady was possessed of those engaging and valuable endowments which endeared her to her relatives, and secured to her the respect and affection of those who knew her. She had cultivated those usual elegant accomplishments, which are deemed necessary in the superior ranks of life: but though accustomed to appear in the higher circles in the Metropolis, she preserved a remarkable simplicity and purity of mind. She felt an indifference for the pomps and vanities of the world, preferring study and retirement to the tumult and dissipation of a fashionable course of life. This disposition was connected with that fear of God, which constitutes the ornament and crown of all human excellence; and without which, indeed, no external or intellectual acquisition is of any real value.

Many useful reflections might be suggested to our young readers on this awful and affecting event; but the limits of our work will only permit us to offer one or two with great brevity.

1. The subject of this article was summoned into the eternal world in the prime of her youth; and she was in the full vigour of health when it pleased God to visit her with this mortal disease. Let this teach the young, the healthy, and the gay, that no period of life, no strength of constitution, no vivacity of mind, can justify the least presumption of security against a call from God, equally early and unexpected. The language of this dispensation of Divine Providence to the young is this: "Remember now thy Creator in the days of thy youth:"—and to all, of every age and under every circumstance—"Be ye also ready—Prepare to meet your God."

2 This young lady was very little capable of exerting her mental powers during the progress of her disease. The consideration of this circumstance should operate as a loud and impressive admonition to those inconsiderate persons, who postpone the great work of repentance, and preparation for death, to the supposed leisure of a sick-bed.

Amongst various and conclusive arguments which might be adduced, to shew the hazard and folly of such procrastination, the probability of an early and permanent state of delirium, ought to subvert the very foundation of all such delusive reasoning, and dash in pieces the presumptuous hopes of every self-deceiver. "To-day, while it is called to-day, harden not your hearts." The messenger of death, who is commanded to enkindle the flame of a fever, may be at the same time commissioned to touch the secret strings of reason and intelligence; and how often this is inflicted judicially upon those who deliberately defer the works of conversion to a death-bed, is only known to God, who can never want the means of punishing those who abuse his mercy, and insult his patience and forbearance.

3 This event may afford to parents a striking lesson of the importance of educating their children not merely for this world, but for that eternal state to which they may perhaps be no less suddenly called away. Of how little moment are those qualifications now become which fitted this young lady for the admiration of the world; and of what infinite importance those Christian graces which form the preparation for heaven?

ANSWERS TO CORRESPONDENTS.

We intimated in our last Number, that we had received a letter from Mr. Daubeny, complaining of unfairness in the representation given of his sentiments at page 177 of No. 3. It is there said Mr Daubeny has maintained, "that the spirituality of divine worship is not *essential* to the being of the Church of Christ." The passage in Mr. Daubeny's writings, which gave occasion to this remark, will be found in his Appendix to the Guide to the Church, page 482, and is as follows, viz "That the spirituality of divine worship is essential to the *very being* and *constitution* of a Church, is more than will be granted, because the Church of Christ has at different times been permitted to exist without it."

Considerable light seemed to us to be thrown on the author's meaning, in the above extract, by what he says at page 404 of the same work. He there observes, addressing himself to his opponent, "I mean neither to disparage nor offend you, when I take upon me to assert, that you are but a sciolist in theology, if you are yet to learn, that however bold the position may seem, that may be a *true Church* in which the pure word of God is not preached."*

It will scarcely surprise any unprejudiced person, that, on the authority of these passages, which are in unison with the general tenor of Mr Daubeny's book, we should have asserted (an assertion which Mr. Daubeny has not contradicted) that his opinion was; that "the spirituality of divine worship is not *essential* to the being of the Church of Christ." Nay, it may even be fairly inferred from his writings, that while he regards an episcopal form of government to be essential, he considers sound doctrine and spiritual worship, as not essential to the being and constitution of the Church. We had no intention of imputing to Mr. Daubeny that he did not consider both sound doctrine and spirituality of worship to be of very high importance, and even, to use his own words, essential to the *perfection* of a Church, but merely, as we have distinctly stated, that he maintained *that the spirituality of divine worship is not essential to the being of the Church of Christ.* Wishing, however, to furnish Mr. Daubeny with the opportunity he requests, of publicly and effectually counteracting the prevalence of that most fatal delusion into which unguarded language may have been instrumental in leading his readers, we fully intended, even before we were favoured with his second letter, to lay his explanation upon the subject before the public. It is as follows:—"I say, Sir, that the spirituality of divine worship is *essential* to the *perfection* of the Church; so far then from Christianity being an external thing, a mere form, or the spirituality of divine worship a matter of no great importance,† I consider that the spirituality of it is that thing of *primary importance* which the Being of the Church was designed to preserve; that valuable kernel, if I may so say, of which the constitution of the Church is the shell; and, consequently, (to make use of your own words on the subject) that 'every kind of religion but *spiritual*, is not only defective but ruinous.'"

Our wish to decline all personal controversy, prevents our making any comment on the preceding explanation, which is given in Mr. Daubeny's own words. It is with the same view, as conceiving it can answer no good purpose to any of the parties concerned, and not from any disrespect to Mr. Daubeny, or from any desire to avoid doing him, (as we trust we have already done him) the most ample justice, that we decline publishing his two letters.

A Country Clergyman; C. I. H; Pilgrim; A Foe to Bribery; L. I. H.; G. *on a Lark Singing; The Extract from St. Chrysestom;* A. Z.; Carthusiensis; A Calvinistic Dissenter; J. G. *on Frindly Societies;* and Thomas Comber's Letter; have come to hand.

We cannot discover from D's Letter what is the point on which he desires information.

If we should have any opportunity of doing so, we will gladly second T. P.'s request, that the Editor of Mr. Milner's Church History, would republish the Second Volume of that valuable work.

We are obliged to apologize to our valuable correspondents, the authors of *Horæ Vectenses*, and *Thoughts on the Sabbath*, for the delay which has unavoidably taken place in the insertion of their communications.

A *Friend to Humanity*, who writes respecting the Vaccine Inoculation, has pointed out to us some mistakes on the subject, in our first number, page 37 and 45, but there is nothing in the first-mentioned passage inconsistent with his information, that near 200 persons have subscribed for the purchase of a piece of plate, to be presented to Dr. Jenner; and the second passage merely mentions the Report of the Danish Commission, which we think highly honourable to Dr. Jenner. We are happy to learn that that Commission has since borne a still more unequivocal testimony to the utility of his Invention.

We are certainly very willing, at the request of Philalethes, to *disavow* all intention of *hostilities* to any body of Christians; and we do not scruple to express our regret, if through our means, that Charity should have been wounded, which it is our great object to promote. We decline, however, asserting the negative proposition contained in his letter.

We wish it to be fully understood, that it is altogether foreign to our purpose to make the Christian Observer an *arena* for any thing like personal controversy and debate. This remark will serve as a reply to many of our correspondents.

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* Without meaning, at present, particularly to examine whether Mr. Daubeny be right or wrong in the sentiments contained in the above extracts, we think it right to request our readers to compare them with the nineteenth article, which contains, as we have already said, our opinion upon the point. "The visible Church of Christ is a congregation of faithful men, in which the true word of God is preached, and the sacraments be duly ministered," &c.

† Neither of which opinions have we attributed, or even had any intention of attributing to Mr. Daubeny.